in holy chyrche in this ensaumple of all good seruaunces ꝑ
desyre to gete the blessynge of ꝑ fader of heuen and to haue
ꝑ heritage ꝑ is there. He must fyrst be Jacob & after Jsraell
for Jacob is to vnderstonde a wrasteler/ and Jsraell a man
that seeth god. For he ꝑ wyll see god/ he must wrastle here
in erthe with the bad aungell that is the fende/ and with his
owne flesshe/ as thus whan he hath done a grete horryble
synne thenne ꝑ fende puttyth to hym a grete shame in his
herte so ꝑ he dare not tell it. Thenne must he wrastell with
the fende and ꝑ flesshe & ouer come hym and tell out his syn
ne openly with all ꝑ circumstaunce of his synne/ then wyll
his flesshe be a lerde and a shamed therof. But then he must
wrastle w his flesshe strongly/ and make it to tell his syn=
nes/ and to do penaunce after ꝑ counsell of his ghostly fa=
der/ takynge ꝑ emsample of the woman of ferre countres
that came to Cryste as ꝑ gospell saieth (Ecce mulier chana
nee a finibus illis egressa clamauit dicēs) How ꝑ woman
of chananee came to Cryst to gete hele for her dughter that
was troubled w a fende and sayd (Jhesu fili dauid misere
re mei) Jhesu the sone of dauid haue mercy on me. Thenne
our lorde answered (Non est bonum sumere panem filiorū
et dare canib⁹) It is not good to take brede of chylderne &
gyue it to ꝑ houndes (Nam et catuli edent de mensa dñor
suorū/ yes lorde for why whelpes ete of ꝑ crommes that fal
len from theyr lordes borde/ thenne sayd oure lorde (Mulier
magna est fides tua fiat tibi sicut vis) O woman thou hast
grete fayth wherfore as thou wylt thy doughter be saued
and so was her doughter hoole. This woman and her dou=
ghter betokeneth a man that his conscyence trauayleth
with a fende of dedely synne/ that may not be holpen/ but
by to god and there shryue hym to the prestes sparynge
to rebuke nother for shame nor for drede/ but meekely

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suffre all that thy ghostly fader sayeth vnto the and thenne take his penaunce mekely with a contryte herte and with a good deuocion/and soo he shall be delyuered of the fende that hath trauayde his cõscyence. For a man that hath wone an horyble sinne/and shall be saued/he shall neuer haue rest in his conscience tyl he be shryuen therof. For ryght as a dog gnaweth on a bone ꝑ is harde/right so his synne gnaweth his cõscyence. Shewynge by experyence how hoũdes of helle shall gnawe his soule euer more without reste that depeth wyttyngely in deedly synne/that he haue ben shryuen of and wolde it not. Ensample of a woman

Narracio

¶ There was a woman that hadde done an horyble synne And wolde fayne haue ben shryuen therof/and durste not Then came our lorde to her bodely & sayd my wugheer why shryuest thou not of thy synne. Lorde I may not for shame Than sayd our lorde gyue me thy honde/& put her honde in to his syde euen to his herte and sayd woman what felest ꝑ and thenne she quaked for fere & sayd Lorde I fele thyne herte. Thenne sayd our lorde/be thou noo more ashamed too shewe me thy herte than I doo lete the fele myne. Thenne this woman a rose and wyghte sawe her honde ꝑ was all blody and wolde haue washed it of/but it wolde not tyll on ꝑ morowe ꝑ she was shryuen/and thenne was her honde clene as it was byfore/and she was clene of all her synnes and thus she was made clene both body and soule.

¶ Dñica tercia quadragesime

Of Dod men and women this is the thyrde sonday clene lente/wherfore we rede in the gospell of this daye & sayeth thus (Erat Jhesus eiciens demonium. our lorde kest out a fende of a dombe man/& whan was out (Locutus est mut⁹) Than the dombe man

By this dumbe man ye shall vnderstonde all tho ꝑ haue no myght to shryue them w̄ theyr tonges to tell theyr synne/ but tarye as longe as they may for shame of the people & it were not for shame of the worlde in lenten nor out of they wolde neuer come to shryfte/ & that maketh the fende/ for he is ꝑ man or woman whedet it be ꝑ is so disposed. Therfore ye ꝑ be hynde/ come & shryue you & make you clene & haue this dombe man out of your mȳde/ & cast awaye ꝑ fende But ther ben many ꝑ be not yet shryuen/ what shall I do there they wyll saye they can not shryue they̅/ they wote not what. But I may saye to you of many an yll worde/ & many an euyll thought & many a cursyd dede many grete othes many an euyll worde ꝑ ye haue spoke. I wote ye can not telle for ye haue ben loo longe fro confessyon/ but I saye to you ꝑ vnknowynges shall not excuse you atte ꝑ day of dome. For whan ye haue offended god in many trespas that hurted ꝑ soule/ anone ye sholde make you clene & kepe it in your mynde. But ye wyll not come tylle it be forgoten/ & loo yet whan ye come to shryfte ye ben dombe/ for ꝑ fende is wichin you/ for ye wene many tymes ꝑ it is no synne to speke an ydle worde to make the people to laughe/ nor to swere a grete othe/ it dooth no harme. But saynt Poule in his pystle forbedeth euery man to speke ydle wordes/ And sayth thus (Dico autem vobis quod omne verbum ociosum quod locuti fuerint homines reddent rationem in die udicij) For soth I saye to you that ye shall gyue a rekenyn e for euery ydle worde that ye speke/ and none shall passe punysshed atte the dredfull daye of dome/ and therfore e all ydle wordes and harlotrye/ and rybaudrye be.
) yf that ye wyll loo wo/ that is worshyppe to god/ and ryte to ꝑ speker for there as harlotrye is moche spo- it is morhe in mynde. For the tonge shewith ꝑ haboun

daunce of herte/ so fyrste in thought/ after in his spekynge He causeth moche people to falle into synne of dede doynge (Unusquisq; temptatur a concupiscẽtia) Fyrst euery man is tempted to synne by lust of thought theron (Concupiscẽtia generat peccatum) and the luste engendreth synne. And whan ꝑ synne is done/ it causeth dampnacyõ & euerlastynge dethe/ that is in spekynge rybaudrye and harlotrye for the lust that a man hath in spekynge is grete synne.

¶ Narratio.

¶ We fynde of an abbesse that was a clene woman as for ony dede of synne/ but she had gret lust to speke therof. So whan she was deed and buryed in the chyrche/ the nyght after came fendes and toke vp the body and all to bete it wt brennynge scourges frome the nauel vpwarde/ that it was as blacke as ony pytche/ but fro the nauell downewarde it shone as bryght as the sonne/ and the fendes myght doo it no harme. And euer as the fendes bete her/ she cryed pyteously that two of her systers that were serstens were sore a ferde/ but eyther comforted other/ soo that they wente nere eyll they wyste how it was. Than spake the spyryte to her systerne and sayd/ ye knowe well that I was clene mayden as for ony dede/ but I had grete lust to speke of synne/ that partye hath grete paine as ye may se wherfore I praye you systerne praye for me/ for by youre prayers I may be holpē & bewarde by me in tyme comynge. Here by ye may se what peryll it is for to speke ydle wordes and harlotrye speche wherfore this same pystle sayth thus (Abstinetis vos a fornicatiõe) Absteyne you frome fornycacyon and all synne and walke with cryste in loue and peasse as cryste dyde that suffered for vs many scornes rebukes and despytes/ & he tooke mekely pacyently and in charyte gruynge ensample to all crysten people to doo the same. But he that

fader and put out theyr corne & they foūde theyr money and tolde it to theyr fader/but thenne was he sory for Symeon his sone ỹ was lefte be hynde in pryson and more ouer that he must nedes sende for hym whiche he loued moost. And ỹ was Beniamin Josephs hole broder/for ỹ other were but halfe bretherne to Joseph/but whan Jacob sayled corne he must nedes sende for more/& thenne he sente forth Beniamyn. And whan Joseph sawe Beniamyn he myght not forbere weppynge/& a none dyspuered hym Symcō & set theym all to mete and fylled theyr sackes w̄ corne & preuely put the cuppe ỹ they dranke of in Beniamyns sacke & bad theym go theyr waye. But a none after Joseph sente after theym and sayd ye were too blame whyle they had so good chere to bere a waye the cuppe ỹ ye dranke of. Then they were heuy & sadde/and sayd it was not soo and he ransaked thē by and by. And than they founde it in Benyamyns sacke. Than came they agayne to Joseph sore weppynge. And whan Joseph sawe theym all wepe & his owne broder Beniamin made moost sorowe for it was foundē w̄ hȳ. Than Joseph badde theȳ all be of good chere for I am youre brother Joseph/& be no thynge adred for god hath sente me hyther for youre profyte & anone sente after his fader and soo dwelled all togyder a grete whyle in ỹ londe w̄ moche prosperyte This storye is redde this weke in holy chirche/for oddes childerne sholde take ensāple of olde faders to suffre tribulacyon & persecucyon mekely in perfyte charyte for oddes sake as he suffred for vs for who that grudgeth agynst tribulacyon & persecucyon that god sendeth must serue hym and take his penaunce for there is some people that wyll saye/why doth god thus by me/what haue I walled ayenst hȳ they be in grete peryl for theyr pacyēce truely wordes may lette moche grace. ¶ Nat ratio.

I fynde in myracles of wenefryde ỹ virgyne ỹ a man to her on a nyght vpō.ij. cruches full of many maner

to his people. And whā Moyses come doune to his people his face was as bryght as the sone/and two spyres stondyng on his heed lyke two hornes so ỳ the people myght not speke with hym for clerenes (Abscondit moyses faciē suam Thenne Moyses hydde his face with a kerchyef. Thēne in that one leef were wryten ỳ thre commaūdementes ỳ longen to god/ & those ben these. ¶ The fyrst thou shalte worshyp thy god & loue hym aboue all thynge. For thou shalte directe all maner thynge to goddes wyll before thyn owne and sue his and not thyn owne wyll. ¶ The seconde cōmaundemēt is this. Thou shalte not take in vayne/that is for to saye/ ỳ shalte not be called goddes chylde as crysten man & serue the fende/for thenne ỳ same is to ỳ but vayne. Also ỳ shalte not swere by god nor by no parte of his body/nor by no thynge ỳ he made/but in forderynge of ỳ trouthe/& yet whan ỳ arte constrayned therto. ¶ The thyrde cōmaūdemēt is. Thou shalt kepe thyn holy daye/ ỳ is for to saye/ thou shalte be erely vp & late doune too serue god on ỳ holy daye as ỳ arte the werke daye to thyn owne werke/as bely shalte ỳ be on ỳ holy daye for to serue god. ¶ The fourth cōmaūdement is this. Thou shalt worshyp thy fader & thy moder ỳ brought the in to this worlde. Also thy god fader & thy god moder ỳ made ỳ a crysten man/and thy fader vnder god ỳ hath cure & charge of thy soule. ¶ The.v. is thou shalt slee no man nother wt tonge nor with thy honde nor with thy cyvyll ensample. ¶ The.vi. is thou shalte stele no mannes good. ¶ The.vii. is thou shalte doo no lecherye. ¶ The.viii. is ỳ shalt bere no false wytnesse. ¶ The.ix. is thou shalt not coueyte thy neyghbours goodes ne nothyng ỳ longeth to hym that is/ayenst his wyl. ¶ The.x. thou shalt not desire thy neyghbours wyfe/nor counseyll her in no waye to doo cuyll/ ỳ sholde be harme or vylanye to hir husbonde. ¶ These ben the.x commaundementes the

che euery crysten man and woman is boũde to kepe. Thus was moyses a fygure and a token of Cryst. Moyses came before & gaue the lawe/& Cryste came after & gaue his grace and mercye. For in the same maner as Moyses fette the people out of Egypte chrughe ỹ reed see to ỹ hylle of hy nay in the same wyse Cryste whan he come by his prechynge & myracles doynge/he fette the people out of derkenes of synne & of all euyll lyuynge chrughe the water of baptysme to the hyll of vertuous lyuynge. And therfore he ỹ wyll chryue hym clene/& leue his foule lyuynge/& kepe the cõmaundemẽtes of god/that he made couenaunt to kepe in his crystenynge/thenne shall he be encreaced hygher than ony hyll in erthe/ỹ is heuen. But he that wyll do thus/he muste be fedde with fyue loues & two fyllhes. ¶ we rede this daye in holy chrche in the gospell how Cryste fedde fyue thousande people with fyue loues and two fyllhes. The fyrst loofe is contrycyon of synne. The seconde is shrykte of mouth. The thyrde is satysfaccyon for theyr trespas. The fourth is not to torne agayne to his synne/for he ỹ is often aferde shall do well. The fyfte is perseueraunce in good lyuynge And the.two.fyllhes ben good oryons & almes dedes/for thefe be norysshed in waters/ỹ is weppynge teeres in deuocyon. Thefe.ij.fyllhes geten what they wyll.

¶ Narratio.

¶ Je is wryten ỹ somtyme was a man ỹ was called pyers and was a ryche man/but he was so harde that there was no begger that myght gete no good of hym. Thenne on a tyme it hapened soo that many beggers sette togyder in a place/& spake of this Pyers how they myght gete no good of hym. Thenne spake one of theym as mayster and sayd: what wyll ye leye w̃ me that I shall gete noo good of hym. And soo they made a wager. And thenne wente this man & came to Pyers place & sat hy̆ wune in ỹ porche at ỹ

halle doze and there a bode cyll Pyers came/ and anone as he sawe Pyers he spake so horryble to Pyers/ þ for grete angre/ as his seruaũtes came by hym with a basket of bre de/ he toke a loof/ and with all his myght he cast it at þ beg gers hede and smote hym on the breste and sayd/ stoppe thy mouth therwith that the deuyll stoppe the. And a none the begger caught the loof and ranne his way too his felowes and shewed his loof and so he gate his wager. Thenne the nexte nyght after it happened so that this Pyers was shry uen and brought to his bedde t so tyed/ and a none fendes came to take his soule. But thenne was our lady redy and bad them bryngе the soule to her/ and so they dyde/ thenne was there nothyngе to helpe the soule/ but onely that loof that he cast to the begger. Then sayd the fendes he gaue it agaynst his wyll/ therfore by ryght it sholde not helpe hym Thenne went our lady to her sone prayngе hym to graunt the soule to go to þ body agayne to loke yf he wolde amen de hym. Thenne our lorde bad bere the soule agayne to the body. And whan the soule was with the body/ anone he sat te vp and gaue a grete syghyngе/ and called to hym all his seruaũtes/ and tolde them at how harde a dome he was at. And he hadde be dampned had not that loof be that he caste at þ begger. Therfore a none he made to sell his good and dealed it to poore people for goddes sake/ and whan he had done so/ he made hym selfe an hermyte/ t after was an holy man. Here by ye may well wyte how grete ỹ is almesdede and prayers/ that made a man soo prest with god/ and so syker ayenst the dome/ for all that haue done al mes dedes for goddes sake shall be saued/ yf they be out of wedly synne. We fynde that auoutry/ that is for a mã take an other mãnes wyfe/ or a woman an other man thã her husbonde it is a grteuous synne/ t that ye shall be ¶ Narratio.

ensample.

¶ There was somtyme a man that made charke coles in a wood/ & whan he hadde made a grete fyre he lepe all the nyght therby/ & soo aboute mydnyght come there a woman rennynge a fore a man on a blacke horse as tall as he myght ryde/ & hunted her aboute with a naked swerde all aboute ꝑ fyre. And so at last this man slewe this woman & hewe her all to ꝑces & cast her into ꝑ fyre/ & rode agayne with all his myght. Soo whā this man sawe this done many nyghtes/ thenne he wente to his lorde & tolde hym all this mater. Thenne was the lorde abolde knyght & sayd I wyll wyte what all ꝑ mente/ & he come thyder the nyght after & foūde it as the man had tolde. Then the knyght asked ꝑ spyrynge why he dyde so. Thenne he sayd he was suche a man and tolde his name/ ꝑ was his seruaūt a lytell tofore/ & that woman was an other knyghtes wyfe/ & he hat leye by her husbondes lyfe/ therfore they were bothe putte to that penaunce/ and sayd the hors ꝑ I ryde on is ꝑ fende ꝑ bereth me an. ¶. tolde wors than ony other fyre myght ꝑ is in erth/ & that payne they must so suffre tylle they had helpe of goode prayers/ masses/ and almesdedes/ & tolde hym many other thynges. Then this knyght dyde all thynges ꝑ he sayd shulde be theyr helpe and so he delyuered them out of this payne to euerlastynge blysse/ ꝑ whiche god bryngе vs all to. Amē.

¶ Dñica in passione.

Dere frendes/ this daye called the sondaye in passyon weke/ this daye our lorde Jhesu cryste begane his passyon/ for this daye the Jewes hadde suche an enuye to hym/ by cause he tolde theyr defautes & vyces meskyndynge. And soo for this cause they reproued hym. So this daye they were full assented to dō hym to dethe/ and so they were aboute otrē before. But they were letted by some thynge/ & moost for fere of the comyn people for they helde hym a prophete. But this daye they knytte theym togyder

and full accordyd/that they wolde spare for no thynge/but he sholde be deed/wherfore as the gospell telleth/as Cryst preched in the Temple the Jewes rebuked hȳ spytuously & sayd/ Nūc cognouim⁹ qa demoniū habes/ Now knowe we that thou hast a fende with ȳ. And all was to tempte hym to haue made hym speke some cupll wordes/by the whiche they myght haue put hym to some repreef. And for he tolde them that he was goddes sone/they were redy to haue stoned hym to deth/but he knewe all theyr malyce(Jhesus autem absc̄odit se & exiuit de tēplo)Jhesus hyd hym selfe and wente out of ȳ Temple. Thus our lorde this daye began his passyon/wherfore holy chyrche redeth this weke in the boke of Jherempe ȳ prophete ȳ tyrst prophecyed of crystes passyon/and tolde how & in what maner the Jewes sholde doo hym to deth. Thenne ye shall vnderstonde well that in the same wyse ȳ the Jewes pursued Cryst to deth. In ȳ same wyse I fere gretely leste there ben moche fals people ȳ be crystened that pursuen Cryst in heuen now. Holy sayne Austyn sayeth ȳ they synne more greuously that pursue hȳ in heuen that ȳ Jewes dyde ȳ pursueden hym here in erthe ¶ Then ye wyte whyche thole ben/take hede how Cryste/ marked theym and sayd thus(Qui ex deo est verba dei audit)He that is of god hereth ȳ worde of god . For he hereth not the worde of god that sweareth many grete othes full falsely/these ben tho that pursuen hym in heuen/that ben gladde in theyr hertes whan they haue done a foule dede/ and they grounden in foule curlyd lyuynge of synne that wyll not amende theym for prechynge nor techynge but euer doo foule dedes. And anone ben redy to fyghte and chyde with theym that tell theym theyr defautes/as it is shewed by our lorde Jhesu Cryste. For the more harme is/the condycyons of the people is suche now a dayes that he shall haue many enemyes ȳ wyll saye trouth. And that I may

preue by ensample.

¶ Narratio.

¶ There was somtyme a mawmette in a Lyte/that wolde telle where ony thynge was that was stolen or mysled and who that hadde it Soo it happed on a tyme that a yonge man hadde stolen a thynge and was ferde of this mawmette/and anone he wente to this / mawmette and sayd thus well I wote that thou mayste doo me a grete shame and vylony/but by god that I byleue vpon and thou discouer me I wyll breke thy heed and soo wente forthe his waye. Then soone after come they that mysled this good praynge the mawmette to telle theym who hadde it / and whan they hadde longe prayed / atte laste the mawmette spake and sayd/tymes ben chaunged/the people ben worse tham they were who that sayth trouthe his heed shall be broken. Soo he that wyll saye the trouthe he shall be shente/and soo the true man shall be hunted and soo pluched that he shall not wyte to whome he shall speke/ nor to whome he may telle his counseyll in truste/ for he that wyll soonest deceyue hym wyll somtyme speke the moost sayrest. It is wryten in the booke of kynges how there were two knyghtes that hadde grete enemyte one to that other/that one hyghte Joab and that other Amasa/and this Joab sayd to Amasa as they met heyle broder and kyssed hym / with his other honde behynde he slewe hym with his knyfe and smote hym roo the herte. ¶ Thus it fayreth nowe adayes by moche people/ ther speke full fayre before the people/and behynde theym they wyll slee theym with a shrewde knyfe/that is with the euyll and cursed tonge. These ben they that pursued hym in to heuen and sette noughte by goddes worde/for though yt they here it with theyr eres but it synketh not downe in theyr hertes wherfore god playneth hym greuously by his Prophete Jheremye and/

layd thus. what gylte founde your faders in me/ yt I haue trespaced to you in ony maner thyge/ telle me/ alas for sha me of your obstynat pryde. For god is in the ryght/ soo he treateth w̄ vs that ben in the wronge/ he profred mercy or we aske it. He maketh hym mercifull to theym ẏ dysplyseth hym & shewed loue there none is worthy. Thus ben theyr hertes harder than ony stone/ & thus ben we wors thā Jewes/ thus we be vnkynde to hym ẏ shewed to vs all kindnes and euer he cryed to vs and layd. I haue left on erthe for ye sholde here my scrypture torne agayne to me& I wyll receyue ẏ/ so my armes be all redy spred to clyppe ẏ to me and my heed is redy bowed to kysse the my sydes is all redy to shewe ẏ myn herte myn honde myn feet bleden to shewe ẏ what I suffred for the/ & thou tornest a waye frome me/ and yt ẏ be in partyte life. I wyll gyue ẏ treasour without nōbre I shall auaunce the wout comparyson and gyue the relyke without ende so ẏ all the faute shall be founde in ẏ & not in me. Thus oure lorde profereth & techeth vs & there ben full fewe ẏ wyll here hym/ but lette all these wordes passe out of theyr hertes/ & take none hede/ but all theyr myndr is in rychesse & in prosperyte of this worlde in this present life and take full lytell hede of ẏ lyfe ẏ is comynge. And how our lorde Jhesu cryst suffred dethe to bryng vs to euerlastyg ge blysse/ & therfore in Crystes passyon maketh ẏ prophete a grete lamentacyon for the grete vnkyndnes that he seeth in mankynde and layd thus. Thou man for vanyte thou stynkest for thy rusty synne/ and therfore I cry e and wepe for thou hast on thy hede a garlonde of floures/ and I for the haue one of thornes. Thou haste on thy hondes a payr of whyte gloues/ and I for the haue many blody woundes Thou haste thyn armes spradde to lett karolles and daunces/ and my armes for the ben nayled on a tre with sharpe nailes. Thou haste thy clothes pynched full smale/ and my

body for the is ful of grete wheles/and one thynge greueth me mooſt of all/thou letteſt not by my paſſyon that I ſuffred full ſore for thy ſake/but with thyn horryble ſwerynge thou vpbroydeſte me with many grete othes/by myn heed eyen/armes/nayles/and ſydes/woundes/feet/bones. By myn herte and by my paſſyon that thou ſholdeſt doo worſhyppe to thou dooſt grete deſpyte and repreef.

¶ Narratio.

¶ We rede in ỹ geſtes of Romays ỹ an Emperoure ſent a grete mã to a lórd to be a Juſtyce for he came there noo mã in ỹ countre coude ſwere an othe but ye & nay. But whan this Juſtyce came amonge theym he made ỹ people to ſwere on bookes in ſeſſyons and gaue theym charges/& ſoo ỹ people toke enſample of this Juſtyce to ſwere as he & his men dyde/by oure lordes paſſyon/ſydes/armes/nayles/face/woũdes/blode/herte/& ſo forth/& toke it ſoo in vſe/ỹ the comyn people ſwore as they dyde. Theen on a daye as the Juſtyce ſatte in his office & charged the people/there came tofore hym a fayre woman clothed all in grene & brought a fayre chylde in her lappe all blody and all to martyred/his heed all to pycked/his face diſfygured/his eyen oute his armes broken/hondes ſmyten thorugh/his nayles cutte/& his feet cutte frome his legges/his ſydes all to rente/his bowelles and his herte drawen out of his body. Thenne ſayd this woman to the Juſtyce. what are thy worthy to haue ỹ haue thus doo to my chylde. And he ſayd they were worthy to haue dethe. Thenne ſayd ſhe thou and thy men with youre horryble othes haue thus diſmembred my ſwete lone Jheſu Cryſte that I am moder vnto and thus ye haue taught all your countree/wherfore thou ſhalt haue thyn owne dome/and ſo in ſyght of all the people the erthe opened and the Juſtyce felle doune into helle/than ỹ people were ſore agaſt/and they lefte all ſuche othes and di de

amende theyr lyues. And soo lete vs leue all our othes and lyue as crysten people sholde do/ and reuerence the passyon of our lorde Jhesu crysst/ that was cause of our redempcyon By the whiche we shall come to euerlastynge blysse that neuer shall haue ende. Amen.

¶ Dñica palmarū.

OOd frendes/ as ye knowe well this sondaye is called palme sondaye. But for by cause that the seruyce of this daye is lōge. I wyll tell you shortely why it is called palme sondaye. As saynt Johan sayth/ our lorde Jhesu Crysst came to Betanye where he layth (Uenit Jhesus betaneam vbi lazarus fuit mortuꝰ quē resuscitauit) And there he rysed Lazar from dyth to lyue ꝙ had leye foure dayes ded and this Lazar was brodyr vnto Marye mawdeleyne & to Martha ꝙ was an other syster. Thenne Jhesu Crysste wyste that his passyon was nyghe & toke Lazar with hym/ and rydynge on an asse came towarde Jherusalem. And whan the people herde therof/ the people wente agaynst hym (Nō propter Jhesū tātum. sed vt lazarum viderent quem resuscitauit a mortuis) Not onely for Jhesu/ but for to see Lazar that was rysen from dethe to lyfe/ and also for to see Crysst and do hym worshyppe (Acceperunt ramos palmarū & sternebāt in via (They toke braūches of palme and other flowres/ and strawed in the waye agaynst his comynge. And some spradde theyr clothes in the waye and longe (Benedictus qui venit in nomine Domini (Blessed be he that cometh in the name of our lorde kynge of Jsraell/ wherfore holy chirche maketh this daye solempne processyon in mynde of the processyon that was made agaynst Crysst. And also Joye and myrth of our rysynge from dethe to lyfe/ that hadley all this yere in dedly synne. Now I trust to god that we ben reysed vnto good lyuynge/ and more ouer the aungeles of heuen make grete Joye of your vprysynge oute

lynne. And thus we take palme and floures in ꝑ ꝓcessyō as they dyde and go in ꝓcessyon kneelynge to the crosse in the worshyp & mynde of hym that was doone on the crosse/ worshyppynge and welcomynge hym w̄ songe in to ꝑ chirche/as the people dyde our lorde in to ꝑ cyte of Jherusalem Thenne Johan Belet aſked a queſtyon & ſayth/ ý our lorde had the greteſt worſhyp rydynge on ꝑ alle that euer he had in this worlde/then why worſhyp we the crosse & not ꝑ alle. To this queſtyon he anſwereth hymſelfe & ſayth ý the worſhyp of this worlde as Salomon ſayd all is but vanite & maketh a man to forgete his god & hym ſelfe/there is grete trybulacōn dyſeaſe & heupnes it cauſeth a man to thinke vpō god & crye to hym for ſocoure and helpe/& to know hym ſelfe And therfore all criſten people ſholde put a waye all worldly vanytees ý bryngeth moche people to grete myſchefe/and manny to euerlaſtynge payne. we worſhyp the crosse for is was cauſe of our redēpcion & ſaluacyō/and to brynge vs to euerlaſtynge Joye & blyſſe that we hope to come to. Thenne anone whan Cryſt was come to the cyte of Jherusalem/he went to the temple and droue out all the byers and ſellers ý he founde ther in and ſayd. Domus mea domꝰ oracionis vocabi). My hous is a hous of prayers/ & ye make it a denne of cheues Thus our lorde gaue al cryſtē people enſample to leue byenge & ſelynge on the holy daye And in eſpecyall in ꝑ chyrche. An other it is why it is called palme ſondaye For bycauſe ý palme betokeneth victorye wherfore all cryſten people ſholde bere palme in ꝓcessyō in tokenynge ý he hadde foughten with ꝑ fende our enemye & hath ꝑ victory of hym by ſhrifte of mouthe ſatyſfaccyō w̄ dede/mekely done his penaunce with grete contrycyon in his herte and in theſe maner of wyſe he ouercame his goaſtly ennemye the fende of helle. We rede in the geſtes of Romayns that it was ꝑ maner and guyſe ſomtyme that ꝑ

there were ony londe that rebell agaynst themperoure. A-none themperoure wolde sende some worthy knyght with grete puyssaunce to that londe and putte theym doune and make theym subgettes to the Emperoure of Rome. And whan this knyght hadde done soo than sholde he be sette in to a chayre arayed with clothes of golde in the beste wyse/ and a braunche of palme in his honde in tokenynge that he hadde the victory/ and with grete worshyppe broughte in to Rome/ but whan he came in to ony worthy Cyte themne there sholde stande one by hym and bete hym in the mouth with a braunche of olyue sayenge thus. Knowe thy selfe/ that is for to vnderstonde. Though thou be grete now and haue ꝑ victory/ make not to moche of thy selfe. For it may fortune an other tyme here after that thou mayst haue the worse and corne to moche vylonye/ more than now to wor shyppe/ and therfore be not now to proude of thy selfe. And thus sholde ye bete youre selfe in the mouthe of youre soule with the braunche of olyue/ that is with the vertue of mekenes. And soo holde you in loue and meke in herte/ and euer more dredynge and feryng leste ye falle agayne in to synne And soo leue the worshippe that ye haue now. For truste thus truly/ mekenes is that vertue that moost and soonest ouercometh youre ghostly enemye the fende/ and soonest gadreth a man to vertuous lyuynge. That we may haue this vertue of mekenelle/ pacyence and charyte to ouercome oure ghostly enemye the fende now and euer. Amen

¶ Feria. iiij. post festum palmax

Dere frendes ye shall vnderstonde that holy chirche vsed these thre dayes and sayethe serupce in ꝑ euen tyde/ ꝑ is mekenelle/ wherfore we calle it tenebre but holy chirche calleth it renebris. thēne why this serupce is thus vsed in mekenelle/ holy faders tellen for

causes. ¶One is the nyght before ꝑ our lorde was taken/ he went vnto ꝑ mounte of Olyuete and prayed thus(Pater mi si possibile est:transeat calix iste) My fadre yf it be possyble ꝑ this bytter passyon may passe fro me yf it were ꝑ faders wyl and ellys not And forthe dede and fere of that bytter passyō that he felte in spyrite/he swette bothe blood & watyr. ¶And an other causes is this/that anone after mydnyghte came Judas wt fyfty knyghtes & mochе other people to take Cryst And for it was derke/and they coude not well knowe hym from saynt James he was so lyke Cryst.therfore Judas sayd(Quem osculatus fuero tenete eum) For sothe quod he/hym that I shal kysse/it is/and take ye hym for saynte James was soo lyke our sauyoure Jhesu Cryste that the mooste parte of all the people called hym Crystys owne brother. And thus as ye haue herde Judas betrayed his owne mayster/and thus was our sauyour Jhesu cryst take in mekenesse/and with all the spyte and enmyte that the Jewes coude doo vntoo hym/and alsoo betynge oure sauyour Jhesu Cryste and alsoo spyttynge in his blyssed face. ¶And alsoo the thyrde cause was whan oure sauyoure Jhesu Cryste was spredde naked vpon the holy crosse and also whan his holy hondes and his feet hanged from nyne of the clocke vntoo none. Thenne ye sholde haue seen the sonne with drawe her lyghte/and it was soo obscure and derke throughe all the worlde shewynge/and vnderstondynge that the maker of the lyght was at that same tyme payned vnto dethe. And for thre certayne causes/the seruyce in the nyght is done in derkenes and the whiche seruyce maketh mencyon/how as Judas betrayed oure sauyoure & lorde Jhesu Cryste with the Jewes. And thenne after that the Jewes came as preuely as they coude for fere and drede of the compyn people wherfore as this daye there is no belle ronge vnto seruice/but lowne made of woode or

of tree/wherby all cryſten people may haue knowlege and vnderſtondynge for to come vnto this holy ſeruyce prеuely and ſecretely without makynge ony maner of noyſe. And more ouer & all that the people ſholde ſpeke of compynge & goynge ſholde lowne of tree ꝑ is for to ſaye the holy croſſe that oure ſaupoure Jheſu Cryſte was ſpredde vpon & of his bytter paſſyon & alſo of the wordes ꝑ our ſaupoure Jheſu Criſte ſpake hangynge on ꝑ croſſe and alſo how he ſayd vnto his bleſſed moder(Mulier ecce filius tuus(woman ſe thy ſone/& thenne oure lorde cōmaunded his bleſſed moder vnto ſaynte Johan the Euangelyſte in keppynge. And what ſayd ꝑ theef that henge by hym & he ſayd thus (Dñe quādo veneris in regnum tuū memento mei)Lorde whan thou comeſt in to thy kyngedome haue mynde on me. And thenne oure ſaupour Jheſu cryſt ſayd vnto hym(Hodie mecum eris in paradiſo) This daye thou ſhalte be with me in paradyſe/& how he be toke his ſpyryte into his faders hondes and ſayd(In manus tuas dñe.&c). And ſoo he yelded vp the ghooſte. Thus compynge & goynge to the chirche all cryſten people ſholde come & leue vanyte and ydle talkynge/and ſpeke oonely vnto the croſſe/ꝑ is oure redēption & an other cauſe is whan ꝑ Judas had betraied cryſt & ſaw by his treaſon he ſholde be deed/anone he felle in deſpayre and henge hȳ ſelfe on a tre/& then deſpleaſed more cryſt for that dede than for all the treſpace ꝑ he had done to fore/for cryſt is ſo merceyfull/ꝑ & he had aſked mercy he ſholde haue had mercy Alſo at this ſeruyce he ſette certayne candels in ꝑ quere after ꝑ vſe in ſome place more than in ſome other as the vſe is the whiche ben quenched one after the other. in tokenynge of cryſtys diſcyples how they wente awaye eche after other but whan al theſe candels ben taken away and the lyght gone yet one a lyttyl ſtyll a whyle tyll ꝑ clerkes haue ſonge the kyryes/and theſe verſes/the whiche be

token the wymmen that made lamentacyon at Crystys sepulcre. Thenne that candell is brought agayne & another lyght there/and that betokeneth our blessyd lady. for all ỹ layth was lost saue oonely our lady/& of her all other were enformed and taught. Also it betokeneth Cryst hym selfe that was in his manhode deed and layde in ỹ sepulcre and ỹ thyrde daye a rose krome vpp to lyfe a gayne & gaue lyght by loue to all ỹ were derked & quenched by dyspayre. The strokes ỹ the preest gyueth on ỹ boke betokeneth the clappes of thonder/whan Cryste brake hell yates & dyspoyled therm & fette oute Adam & Eue and all ỹ he had bought w̄ his bytter passyon. Now haue ye herde somwhat what this seruyce betokeneth & thynke there vpon & be not vnkynde to pour lorde god ỹ suffred all this for you. ¶ For vnkyndnesse is a synne ỹ stynketh in ỹ syght of god as sayne Ambrose sayth that there may noo man fynde a payne grete ynough to for punysshe vnkyndnesse/and that ye shall here by ensample.

¶ Narratio.

¶ I fynde that Alysaunder Neham telleth how that there was somtyme a knyght the whiche went out of his owne countre ferre into a straunge londe to seke aduentures/& it happened that he came into a grete forest/and there he herde a grete noyse of a best that semed in dyspayre & then he wolde wete what it mente/and wente nere/and sawe how a grete horyble adder of a grete length beclypped a lyon and bounde hym to a tree as he laye & slepte and whan the lyon awoke he founde hym selfe bounde & myght not helpe hym selfe he made an horyble noyse desyrynge helpe. The knyght wolde fayne haue holpen hym/ but he drade whan he was louse lest he wolde haue fallen to hym. But by cause he was a knyght & the lyon was the kynge of all bestes in that dystresse/he toke his swerde & dyde smyte the adder a ouer/then ỹ lyon fel to ỹ knyghtes fete & alway after he

folowed the knyght/and euery nyght this lyon laye at his beddes feet/and in euery batayle this lyon was redy to helpe his mayster in so moche that the people spake vnto the knyght of the lyon/yet by counsell of the people he had the lyon in suspecte/wherfore whan he wente into his owne countre a gayne pryuely whyles the lyon slepte he toke the water and went to the shyppe and sayled forth. And whan this lyon awoke and myssed his mayster/anone he gaue a grete roryngе and wente after hym in to the see/and swamme after hym as longe as he myght/ and whan his myght fayled hym thenne he was drowned. By this knyghte ye may vnderstonde goddes sone of heuen that come out of ferre countree/that was oute of heuen in to this worlde/ and was bounde for mankynde with this olde adder þ tended to a tree of Inobedyence/wherfore with the sharpe iwerde/that was his passyon he loosed mankynde out of his bondes/and made hym free to goo where he wolde. And therfore all cristen people ben bounde to worshyppe hym and thanke hym for his lorynge and to be buxom to hym all tyme that they haue lyfe/and folowe and sewe the lore of holy chyrche/& he shall passe thrughe þ water/that is to saye thrugh the payne of dethe and so he shall come to the Ioye that euer shall last withoute ende/to the whiche god bryngе vs all to. Amen.

¶ Dyuerse questyons.

Any wyll aske dyuerse questyons of þ seruyce of these dayes of suche prestes as they supposе can not make no redy answere but putte hȳ to shame & do to hym vylonye & reprefe wherfore I haue tyteled whiche be nedefull for euery prest to knowe/& yf he wyll loke on it & kepe thē redely in herte/he may make redy answere & so it shall be to hym both profyt & worshyp. Fyrst yf a man aske why sha[illegible]

thursday is called so ye may saye ꝑ in holy chyrche it is cal-
led (Cena domini) Our lordes soupet day. For that day he
souped with his dyscyples openly & after soupet he gaue
them his flesshe and his blood too ete and to drynke & sayd
thus (Accipite et manducate hoc est corpus meū) Take ye
this and ete it / for it is myne owne body / & anone after he
wyllshe his owne dyscyples feet / & shewynge what mekenes
that was in hym and for the grete loue ꝑ he had to theym.
It is also in Englysshe called shere thoursday for in olde fa-
ders dayes the people wolde ꝑ daye shere theyr hedes & clip
pe theyr berdes and polle theyr hedes / & so make theym ho-
nest ayenst Ester day. For on good fryday they wo theyr bo
dyes none ease / but suffre penaunce in mynde of hym that
that day suffred his passyó for all man kynde. On ester euen
it is tyme to here theyr confessyon and after confessyon make holy
daye. It is wryten in ꝑ lyfe of a sayntꝑ he was so besy on
the saterday before none ꝑ he made a man to shaue hym at
after none / then was ꝑ tende redy and gadred vp ꝑ heres
Then this holy mā saw ꝑ and commaunded hym for to tell
why he dyde soo Then sayd he thou dooste no reuerence vn-
to thy holy daye therfore I wyll kepe these heres tyll ꝑ day
of dome in grete reuerence to ꝑ / then anone he lefte of shaun
ge & toke these heres frome the tende and made therm too
brenne in his owne honde to suffre penaūce & so a hode vn-
shauen tyll ꝑ monday after. This is sayde to al thoo in re-
uerence of them ꝑ worshyp not ꝑ saterday at after none. Thē
ne as Johan Beller sayth / on shere thursday a man sholde
do polle his here & clyppe his berde / and a preest sholde sha-
ue his crowne soo that there sholde nothynge be betwene
god and hym. For heres come of veynes and of humours
of the stomake / and they sholde pare theyr nayles of hon-
des and feet that cometh of superfluyte of the fyche with
yre forth / and thenne shryue theym and meke them clene

within his soule as with out. And thus make theym clene bothe within and without. The veyle that all this lente hath be drawen betwene vs & the quere betokeneth ꝑ pallyon ꝑ was hydde & vnknowen tyll the day came ꝑ whiche thyse dayes be done a waye/& the awter openly shewed to all the people. For these dayes Cryste lusted his pallyon openly ꝑ he had hangynge on the crosse sayenge (Consummatum est) It is ended/ꝑ is to saye. Now the prophesye of my pallyō hath an ende/wherfore ꝑ clothes of myne awter ben taken awaye. For Crystes clothes were take a waye from hym/& soo was done naked on the crosse saue oure lady his moder wounde a karchyf a boute hym to couer his membres. The auter stone betokeneth Crystes body ꝑ was drawen on ꝑ crosse as a skyne of parchement on a harowe so ꝑ all his bones myght be tolde/& the beloms that ꝑ awter is wellhen wō be tokeneth the scorges ꝑ they bete our lordes body with & the thornes that he was crowned wō. The water and the wyne ꝑ it is wallhen with betokeneth ꝑ blode & the water ꝑ ranne downe from his wounds that was in his syde percyshed wō a spere. The wyne that is pored vpō the awter on the fyue crosses betokeneth the blode that rāne downe frome hys precyppall woundes of his body. Also this day is no pare gyuen at ꝑ malle/for Judas betrayed Cryst this night with a kysse/thus was the prophesye of his pallyon this daye ended / wherfore as this nyghte whan he had souped/he made the sacramente of his owne body and gaue it to his dysceyples to ete and drynke and began the sacramente of the malle and of the newe lawe and after souper he wyllhe his dysceyples feet that was a maner of the newe lawe tull out. For as he sayd to peter he that is wallhen and is clene of dedly synne hath no nede to be wallshen it betokeneth the affeccyon of dedly synne And thenne yf the people aske why preestes do not Walle after sou

per as Cryst dyde. It was tourned in to more honest & mo re saluacyon to mannes soule. For as Haymo telleth vpō the pystle of sayne Paule ꝑ many in the begynnynge of the sayth come to the chyrche on sherethurdaye/ and those that were ryche brought mete & drynke with theym/ & eten and drāke theyr bellyes full & thenne atte nyght tooke theyr hou sell/ & sayd ꝑ cryste gaue them ensample/ but whan the ry= che ete & dranke to moche ꝑ poore people abydeth without tylle after the ryche hath done sore an hūgred & thenne ete of the releef that they lefte/ & soo after the people toke theyr housell/ where as the pystle of this daye telleth/ sayne Pou le rebuked theym therof/ & tourned ꝑ soule vse in to more honest/ clennesse & holynesse/ ꝑ is for to say atte masse fall̄ ge all the people to take theyr houssell fastynge. On Ester euen the pascall is made the chyef taper in the chyrche/ soo is cryste chyef aboue all ꝑ sayntes in heuen. The pascall al so betokeneth ꝑ pyler of lyght fyre ꝑ wente before Moyses and the chyldern of Israell whan Moyses ladde theym out of Egypte in to the londe of byheste/ that is Jherusalē/ & soo they passed saue & sounde. And soo seuen dayes after they come all vnto the see & thanked god for theyr passage. And in mynde here of holy chyrche vsed all ꝑ Ester weke to goo a procession to the fonte/ that is now ꝑ reed see to all cry= sten people ꝑ ben crystened in the fonte. For the water in ꝑ fonte betokeneth the reed see/ for bloode and water is the wounde that were in Crystes syde in the whiche power of pharao[illegible] fende of helle is [illegible]ned and all his myght lo= ste/ and Crysten people saued and for the fonte is halowed on Ester euen and also on wytson euen/ for in the begyn= nynge all chyldern abo[illegible] soo be crystened vnto these two dayes/ and to be crystened atte the fonte halowynge. But now for by cause that many in so longe abydyng were ded withouten Crystendome/ therfore holy chyrche ordeyned

now to crysten all cymes of the yere saue eyghe dayes by to
re these euyns/ þ chylde shall a byde too the fonte halowyn
ge þt it may to2 perpl of deth & elles not/thus is þ paschall
halowed by lyght wich the newe fy2e. And of it all other ta
pzes & candelles ben lyght to2 alholynes & good techynge &
good lyuynge cometh of cryst/& techynge of holy chyrche &
lyghteth them in crystes pallyon with bzennynge loue and
charyte. Pieces of consecyence ben stycked in the paschall in
the maner of a crosse those be token þ fyue woundes of our
lo2de Ys Bede sayeth/that he suffred in his body/ þ shall be
stedfaste & swete as ony ensence eyl the day of dome to grete
repzeef to all þ shal be dampned that byleue not in crystes
passyō & wyll not aske mercy & to2gyuenes of theyz synnes
In the fonte halowynge the pzeeste casteth water in foure
partyes of þ fonte/to2 cryste had his dyscyples gopnge pze
chynge & techynge in foure partyes of crystendome. In the
name of the fader & the sone and the holy ghoost. And after
the pzeest bzetheth on the water/to2 the holy ghoost in ma-
kyng of þ wo2lde was bo2ne on waters. Fo2 whan god to2
Adams synne cursyd the erthe & the londe/he cursed not þ
water/ wherfo2e it is lawfull to2 a man to ete in lenten þ
that cometh of þ water. After he dzoppeth þ wyne in to the
water of a candell bzennyng the whiche betokeneth þ mā-
hode of cryst that was fulled in water and putteth oyle and
creme in the water. Fo2 by þ vertue of the sacramente tho
se that ben in heuen and in erthe be Joyned to gyder/and
that was pzeued by Crystes baptysme/to2 there the fader
of heuen spake and sayd (Hic est filius meus dilect9 in quo
michi bene complacui (This is my welbeloued sone/ þ wyll
please me. And the holy ghoost (Sicut columba) As a why
te douue. ¶ Thus was the fonte halowed two tymes in þ
yere/at whytsontyde and Eher/whan the people is bzou-
ghte out of thzaldum by Crystes passyon to þ daunger of

the fende/and atte wytsonnyde. For then is the holy ghoost gyuen in remyssyon of all synnes. Thenne trome the sonne the people gone to ꝑ quere syngynge the letanye/prayenge all ꝑ sayntes in heuen to praye to god to gyue to all ꝑ ben cristen to kepe ꝑ worthy sacrament to goddes pleasaunce and ꝑ couenaūt that they haue made in theyr cristenynge. Thenne ꝑ preest gooth to masse For Cryste ꝑ is heed of all holy chyrche is not cylen. Kyrieleyson is sayd/for in euery prayer in especyall in the masse it is grete nede to aske helpe & socour of god to kepe vs from all maner of temptacyon that ꝑ fende putteth in vs & namely in goddes seruyce. Gloria in excelsis)is sayd. For the fader of heuen hath grete Joye to beholde ꝑ people that his sone hath bought with his passyon/and to see them in peas reste and charyte eche one with other. The greyse is not sayd/for those that ben newe cristened ben not yet partyye to walke in grace of vertues(Allelupa)is sayd/for it is grete Joye to aūgels to see by cristenynge the nōbre of them restored ayen. After (allelupa)a tract is sayd hyghe sōgen/for thoughe by cristenynge they be wasshed from synne/yet must they trauayll besely to kepe them from cōbraunce of the fende ꝑ they falle not in deedly synne. The offertory is sayd/for ꝑ women that comen w̄ oyneme̅tes to offre to cristes body they soūde hȳ not in his cōbe(Agn⁹ xi)is sayd/but no pare is gyuen/for Cryst ꝑ is heed of peas is not cylen. The postcomyn is not sayd. For thole ꝑ ben newe cristened sholde not be housled this day/but on ꝑ morowe. For in olde tyme there came to cristenyge people of grete age. Thenne a shorte cuen longe is wne/for the chyldern ꝑ were not cristened wherof gretely they were noyed w̄ sykenes of colde of longe seruyce Thenne it is endyth vnder a shorte colet. All ꝑ sacrame̅te of cristenynge is ended in ꝑ passyon of cryste by ꝑ whiche all ben people were restored to euerlastynge byylle. To the

whiche god bryngе vs all amen

¶ In die paraſceues.

GOod frendes this daye is called good fridaye For al that our lorde Jheſu cryſt ſuffred this daye tourned vs to grete Joye/ for this daye he ſuffred paſſyon vnder pō ce Pilate for our ſake/ It is an olde ſawe that a foule begyn nynge hathe a foule endynge. Now ſe how this Pylate be-gan curſedly & endeth full wredchedly. For as ſaint Auſtyn ſayeth Curſed lyuynge kyrſt aſketh a curſed ende/ after he that forgeteth hym ſelfe here in his lyuynge/ is full lyke to forgete hym ſelf in his laſt ende. This Pylate was a knyghtes ſone that was called Cyrus/ that he gate hym on a woman ỳ hyght Pyle/ & this womans fader hyght Ate. So whan this chylde was borne they ſette his moders name & the grande fader after/ & ſo by both names called hym Pylate Thenne after whan he was thre yere of aege his moder brought hym to the kynges courte. Than had the knyght another ſone nye lyke to Pylates aege. But for this knyghtes ſone was in all rule more gentyller/ more manfully more goodly/ more beloued than this Pylate/ ſo for hate & enuye therof this pylate on a daye ſlewe this knyghtes ſon Than was the knyght wonder ſory/ but yet he wolde not ſle Pylate & ſent hym to Rome to be there in hoſtage for a trybute ỳ the knyght ſholde paye to themperour. Than it happed ỳ the kynge of Fraūce had ſent his ſone thyder for ỳ ſame cauſe. Then for this cauſe whan Pylate ſawe ỳ he was more beloued & cheryſſhed/ therfore this Pylate ſlewe hȳ. Then for he was ſo curſed ỳ Emperour by coūceyle of ỳ Romayns ſent Pylate in to a coūtre ỳ was called Ponce where that the people of ỳ countre were ſo curſed ỳ they ſlewe ony ỳ came to be theyr mayſter ouer them. So whan

Pylate came thyder/he applyed hym to theyr maners/ſo ꝑ with wyles and ſubtylte he ouercame them & had the may ſtry and gate his name and was called Pylate of Ponce/ & had grete dompnacion and power. Then the kynge of Jhe rulalem ſent for him & made hym lyuetenaunt vnder he of the londe of Jury/& for pylate lyked well thoffyce/ꝓpuely he ſent to themperour & had his offyce confermed of hym vnwetynge to the kynge Herode that tyme beynge kynge. wherfore whan kynge Herode herde what he had done he was ſo wrothe ꝑ they were cumpes vnto the tyme ꝑ our lor de Jheſu cryſt was take/and than they became frendes a- gayne & fell bothe in to one aſſent of Cryſtes dethe Thenne it happened afterwarde ꝑ themperour fel ſeke & ſent for Cri ſte for to hele hym/for it was tolde hym ꝑ Cryſt heled all the that euer wolde come to hym of al maner ſekenes what ſo euer it had be But then had Pylate done hym to dethe or ꝑ meſſenger came Then whan the emperour vnderſtode ꝑ he ſente for Pylate & made hym come to hym. And as Pylate herde this he was ſore aferde & toke on cryſtes cote/& ſo w- han he came to Rome to ꝑ emperour/all they ꝑ were in pre ſence made Pylate good chere all ꝑ whyle ꝑ he had on Cry ſtes cote. And ꝑ emperoure ſwore before ꝑ he ſholde be deed Thenne toke they of ꝑ cote & anone as the cote was of/the Emperoure was ſore wrothe w̄ Pylate ꝑ he put hym in to a pryſon tyll he hadde taken counceyl what dethe he ſholde deye on. Thenne as ſoone as pylate wyſt & vnderſtode that he ſholde be deed/he toke his owne knyfe and ſlewe hym ſel fe therwith. And whan the Emperour herde therof and dy- de vnderſtande that he hadde ſlayne hym ſelf wyth his knyf fe/thenne anone he commaunded for to bynde a grete ſtone about the forſayd Pylates necke and for to caſte hym in to the ryuer of Rome that is named Tyber without euer for to ſe ſene of the people Thenne whan he was caſten therin

the tendes made ſuche a noyſe there aboute that all the cyte of Rome was ſore afreyed. Thenne whan the Emperoure ſawe this/he made to take hym vp ayen. And thenne was he caſte in to a water ꝑ was bytwix two hye hylles. And ſo longe tyme after there was in the water many horryble lyghtes ſeen aboute that curſed man. ¶ Thus oure lorde Jheſu Cryſte ſuffred paſſyon and dethe for all mankynde/ And fyrſte whan he was taken they dyde buffet hym & ſtrypped hym naked/& betehym with ſcourges (A vtice capitis vſq; ad plantas pedum non fuit in eo ſanitas. That frome ꝑ hyeſt place of his heed to the ſoole of his feet was no chynge lefte hole on hȳ but all rawe. And after made a crowne of thornes & ſette it on his heed & bete it doune w̄ ſtaues of reed ꝑ it perylled his brayne. And whan they had payned hym ſo/they ladde hym forth all blody (Ad montē caluarie) To ꝑ mount of Caluarye to thende of dethe/yet women of the cyte whan they ſee hym ſo foule faren with & all to lugged & to drawen/for verayꝑte they wepte wpō hym Thenne ſayd our lorde to them (Nolite flere ſup me. ſed ſuper vos & filios veſtros) ye women of Jheruſalem wepe ye not for me/but vpon you & youre chyldern. For there ſhall dayes come/in ꝑ whiche ye ſhall blyſſe the wombes ꝑ were barayne & the pappes ꝑ neuer gaue ſouke. Thus oure lorde preched before the vengeaunce ꝑ fylle after vpō Jheruſalem. The whiche prophecye Jherempe ꝑ prophete ſpake of ꝑ is redde in holy chirche theſe thre dayes atte tenebras the whiche was ſo horryble of many dyuerſe myſchyues/and in eſpecyall of hungre/that chyldern laye deed for hungre in ꝑ ſtretes Thenne was there a woman ꝑ was come of gre te byrthe/ꝑ for hungre tooke her owne chylde ꝑ was deed with her pappes and ſlewe it and parted it in two partyes and than ſhe rolled halfe and the other halfe ſhe kepte fylle on the morowe. Thenne as the people came by the the[illegible]

te they hadde ſauoure of the roſt & anone they came in to ha ue hadde parte therof. And whan they ſawe ꝑ moder roſte her owne childe and ſoone they were heuy & ſoule dyſmaied and wolde not ete therof but wente theyr waye forth ayen. Thenne tooke the moder of ꝑ chylde and ete therof/ & ſayd in this maner wyſe. This is myn owne ſone and myn ow ne chylde ꝑ I bare of my body/and fedde it with my pappes but I wyll rather ete it than deye for hungre/therfore I tel le you this to ſhewe you ſomwhat of the vengeaũce ꝑ fylle on Jheruſalem after ꝑ dethe of oure lorde Jheſu Cryſt Thẽ ne they ladde hym to ꝑ moũt of Caluarye & there they ſtrey ned hym loo on ꝑ croſſe that euery bone of his body myght be knowen one from an other. And nayled hym honde and foote to ꝑ croſſe & they lyfte vp the croſſe and ꝑ boody toge ther/and with a grete peyce they lete the croſſe & the body fal le doune togyder in to the mortelle/ ꝑ all the body daſhed & his bones craked/and his Joyntes & vaynes braſte oute of blodes ſydes/armes legges/feet and hondes/ſo that there was no blode lefte in hym. And yet they toke a clothe whyle the blode was hote/and wonde it aboute his body tylle the blode was colde/and thenne they drewe a waye the clo the and pulled awaye the fleſſhe fro the bones This was a grete ppte. And ſoo whan he ſholde deye/ he began as Jo han belef ſayth (Deus meus reſpice in me) And ſoo ſayd all the verſes ſuynge tylle he come vnto that verſe (In manus ſperaui And ſoo atte this verſe (In manus tuas dñe com mendo ſpiritum meum. redemiſti me domine deus veritatis) There he gaue vp the ſpyrpte. This is a grete enſam ple that oure lorde Jheſu Cryſte gaue to all cryſten people that euery man ſholde haue in mynde theſes verſes/and he that can theym ſaye/and ſaye theym euery daye/he ſhall not deye no maner myſchyuous nor vengeable dethe. Then after this pallyon we ſaye orylones and kneelynge at euery

oꝛyſon ſaue at that oꝛyſon that is ſayd foꝛ the Jewes/at ỹ oꝛyſon holy chyrche kneled not by cauſe the Jewes in ſcoꝛne knelynge thꝛe tymes to Cryſt whan they ſcrourged hym Thenne thyſe oꝛyſons holy chiꝛche pꝛayed foꝛ all maner of people/foꝛ Jewes Saraſyns cyſmatyks heretyks but not foꝛ cryſten people foꝛ whyle ony man oꝛ woman ſtandeth acurſyd/he is dampned befoꝛe god/and dampned ſhall he be at his deth but he repente hym̃ & made hym̃ whyle he lyueth in this pꝛeſente woꝛlde. But take hede what ſaynt Auſtyn ſayth(Si ſcirem ,p certo q̃ pater meus eſſet in inferno nõ oꝛarem pꝛo illo nihi vt ,p dyabolo)pt I wyſt foꝛ trouth that my fader were dampned in to helle. I wolde neuer pꝛaye foꝛ hym but as foꝛ the deuyll of helle/foꝛ ther is no pꝛayer of holy chirche that helped a dampned man. Thenne after thyſe oꝛyſons the croſſe is bꝛought foꝛth/to the whiche all cryſten people ſholde woꝛſhyp of hym that this daye deyed on the croſſe and pꝛaye our loꝛde to foꝛgiue vs our treſpace as Cryſt pꝛayed to his fader of heuen to foꝛgyue theỹ that dyde hym on the croſſe.

Narratio.

¶ There was a knyght ſomtyme and that was a grete loꝛde/and hadde a woꝛthy man vnto his ſone. And ſo it happed that an other knyght and this man felle at debate/and ſo this knyghte ſlewe hym wheꝛfoꝛe the fader of this man that was deed gadꝛed a grete multytude of people foꝛ to dyſtroye and vtterly vndo hym and purſued that other knyghte in what place and where ſome euer he wente to haue ſlayne hym nygh and daye/ſo that he myght haue no reſt/but euer dyde fle foꝛ fere of his lyf Thenne it happed on a good frydaye/this knyght ſawe all cryſten people go to the chirche/ and he bethought hym that Cryſte deyed that daye on the croſſe foꝛ all mankynde/and put hym onely in the mercy of almyghty god and wente to the chirche

with other poeple to ſerue god. And as he was in the chyr-che anone this other knyght had worde and come with mo che people in to the chirche and his ſwerde drawen in his honde for to ſlee hym. And whan this other knyght ſawe that and wyſte well that he had treſpaced to hym/ he fylle downe flatte to the grounde with his armes ſpradde abro-de as our lorde Jheſu cryſte ſpradde his armes on ỹ croſſe and ſaid. For his loue ỹ this daye ſpradde his armes on the croſſe and ſuffredde paſſyon and deyed for the and me and for al mankynde haue thou mercy on me & forgyue me thy ſones deth. Thenne this knyght thought it had be to horry ble a thynge to ſmyte hym whyle that he laye ſo and cryed hym mercy ſo mekely. And anon he put vp his ſwerde and ſayd to hym in this maner wyſe Now for his loue that this day deyed on the croſſe for the and me and all mankynde I forgyue the. and then he toke the forſard man vp and kyſſed hym/ and anone went to doo worſhyp to the Croſſe knelynge/ And whan this knyght wolde haue kyſſet ỹ feet of the croſſe/ the ymage louſed his armes fro the croſſe and beclypped the knyghe about the necke and kyſſet hym and ſpake thus that all the people herde. I forgyue the for thou haſt forgyuen for the loue of me. And thus all cryſtē people ſholde do/ and thenne they ſholde haue mercy and grace of god and euerlaſtynge blyſſe Amen.

¶ In die Paſche.

Ere frendes ye ſhal knowe wel that this daye is called in many places godds ſōday ye knowe wel ỹt is ỹ maner in euery place of wor-ſhyp at this daye to do ỹ fyre out of ỹ halle & ỹ blacke wynter brondes and all thynge that is foule with fume and ſmoke ſhall be done awaye/ and there

the kyrc was shall be gayly arayed with fayre floures/and strewed with grene rysshes all aboute shewynge a grete ensample to all crysten people. Lyke as they make clene theyr houses vnto the syght of the people/and in the same wyse ye sholde clense your soulys doynge away ꝑ foule brennyng synne of lecherye/and put all these away and cast out all thy foule dust/& strewe in your soulys floures of fayth and thus make your soulys able to receyue your lorde god at the feest of Ester(Deponentes omnē maliciam). And put away all malyce and sorowe/for ryght as ye wyll suffre nothynge in your house ꝑ stynketh and sauoureth euyll wher with ye may be deceyued. Ryght so Cryst whan he cometh into your hous of your soules and he fynde there ony stynke of wrath enuy or any other dedly synne he wyll not abyde there/but a none he goth his waye. & thenne cometh the fende and abydeth there/thenne may that soule ꝑ is so forsaken of god & betaken vnto ꝑ fende. Thus it is ẅ those that be in wrath & enuy/or in one other dedly synne/and wyll not forgyue to them that hathe trespaced vnto them/for no prayer he shall no forgyuenes haue/for oure lorde sayeth thus(Dimitte & dimittemini) Forgyue and ye shall haue forgyuenes. And therefore euery crysten man and woman sholde serche well theyr conscyence & make them able to receyue theyr sauyour Jhesu Cryst very god and man.

¶Narratio

¶There was some tyme a holy bysshop that prayed often tymes besely vnto god/that he myghte haue grace too see and knowe whiche were worthy too receyue the holy sacrament and come to goddes borde. Thenne on a tyme as he houseled ꝑ people/he saw some come with theyr faces reed as blood dropped out of theyr mouthes. and some theyr faces were as blacke as ony pytche. And some were fayre & reed and lusty to be holde and some as whyte as ony snowe

Thenne amonge all other he sawe two comyn women come and theyr faces shone as bryght as the sonne/then had that bysshop grete meruayle of that syght/and prayed god to gyue hym reuelacyon what all that betokeneth. Thenne there came to hym an aungell and sayd/those that haue blody faces & blacke droppeth out of theyr mouthes bē enuyous people & wrathfull/and wyll not amende theym selfe therof and euer they be backebytynge & sclaundrynge theyr neygh bours/& ben euer redy to swere othes/therfore theyr mouthes shall droppe blacke blode tyll they come to amendement/& those that haue blacke faces as pytch be lecherous and wyll not leue theyr synne & ben grete synners in many degrees & wyll not amende them. They ỳ haue theyr faces whyte as ony snowe/those be they that haue donne grete synne & ben shryuen therof & be sory for theyr synnes. For the weppuge of theyr eyen hath wasshed theyr soules & made them clene/& so they ben clene in lyfe and truely laboure for theyr lyuynge/& those two comyn women that shyne so bryght passynge all other they were grete synners/and were sore aferde whan they came to ỳ chyrche/& toke a grete repētaūce in theyr hertes ỳ they made a vowe to god prayynge hym hertely to take noo vengeaunce on them/& they wolde forsake theyr synne & neuer wo amysse more. wherfore god of his grete grace & mercy hathe forgyuen them theyr trespace & al theyr synnes/& the sorowe of theyr hertes hath so wasshen theyr soules ỳ they shyne bryghter than all other and then ỳ aungell went his waye/& the bysshop kneled doune & thanked god for his reuelacyon/& therfore take example by these two comyn women/& be sory for your synnes and repent you in your hertes/& purpose neuer to torne eyen to synne/& truli verely ye shall haue grace & socoure to endles blysse. wherfore thȳke for certayne though ye make glosynge with wordes for to dysceyue your ghoostly fa-

der/and saye ꝑ ye be in charyte and be not/ye begyle your selfe/& truste truly ye shall not begyle god that seeth euery corner of your herte & therfore decepue not your owne sou les for ꝑ loue of god. And also be besy & redy to make your soules clene to ꝑ syght of god/as ye ben to make your hou ses to the syght of men/& as ye wolde aray you in your best clothes ꝑ ye haue agaynst ꝑ comyge of your best frendes/so sholde ye araye you now to receyue your best frende /that is your maker our lorde Jhesu Cryste ꝑ this tyme suffred passyon and dethe to bryngе vs to euerlastynge lyfe. This daye is called a passynge daye/& in especyall for two cau ses. One is for this daye all crysten people in reuerence of god sholde forgyue all theym that haue trespaced to theym/ and be in perfyte loue and charyte to all crysten people ꝑ haue mysse done them all ꝑ were before. This daye sholde be amended with the salue that heleth all sores/ꝑ is charyte. ℚ Caritas cooperit multitudinē peccatoꝝ) Charyte couereth ꝑ multytude of synnes. It is also a passynge daye/for this daye sholde all goddes chyldren passe out of euyll lyuynge in to good lyuynge/out of vyces in to vertues/out of pryde in to mekenes/out of couetyse in to largenes/out of slou the in to holynes/out of enuye in to loue & charyte/out of wrathe in to mercy/out of glotony in to absty nēce/oute of lechery in to chastyte/out of ꝑ tendes clawes oure mortall ennemye in to our goddes armes/& of his grete ennemy ma ke his dere frende/and he ꝑ passeth thus is worthy to come to a good feest. The whiche our lorde Jhesu cryst maketh this daye to all people. It is called also goddes sonday/for this daye goddes sone rose frome dethe to lyfe/& soo glad ded all his seruauntes with his vprysynge/wherfore all ho ly chyrche maketh myrth and melody this day and syngeth thus. ℚ Hec est dies quam fecit dominus:exultemus & le

temur in ea). This is the daye that our lorde made. Joy we and glad we in that w̄ all our hertes/for the fader of heu̅ with all his aungelles maketh so grete melodye of the vprisynge of his sone/that he maketh this daye a passynge grete feest and bydeth all crysten people therto/as well they þ ben in heuen as they that ben in erthe/and they shall be ful welcome that cometh to this feest clothed in goddes seruery that is a good clothyng/that is in loue & charyte. And also euyll shall they be welcome þ shal come in the tenēs seuen clothed in wrathe and enuy. For as the gospell telleth/they shall be calle in þ pryson of hell/& then whyle other laugheth and make mery/they shall wepe and be sory and whyle some ete and drynke at goddes bord/ they shal gnalthe w̄ theyr tethe and saye. Ue. ve. ve. quante sunt tenebre). wo wo. wo/how many derkenes ben there for they shall thinke that they may fele the derkenes it is so derke/& the paynes of hell shall be so hard/for wormes shall gnawe theym for they ete theyr euen crysten here in erthe with falle backebytynge and sclaundrynge/wherfore I charge you in goddes name þ none of you come thus too goddes borde/but yf ye be in perfyte loue & charyte/and be clene, shryuen & in full purpose to leue your syne. For I wyste in certayne whiche were out of charyte/& in deedly synne I muste by the lawe of holy chyrche with a loude voyce say thus to hym in audyence of all the people. I gyue þ not thy housell to thy salua cyon/but to thy dampnacyon tyll þ come to amendement And therfore euery crysten man and woman sholde serche well his cōscyence & make hym able to receyue his sauyour Jhesu cryst to the helth of his soule that he maye come after this synnall lyfe to euerlastynge Joye. Amen.

Rogationum.

¶ Feria. ij. iij. iiij. ante ascentionem dñi.

Feria.ii.iii.iiii.ante alcenſionem dñi.

Rēdes thyſe thre dayes/that is-to ſaye mondaye tuyſdaye weneſdaye ye ſhall faſt and go in pro-ceſſyon man woman and ſeruaunte/for all we be ſynners and haue nede to praye to god for helpe grace & mercy.for they may not excuſe them fro the procellyon that may lawfully be there.Thenne he ꝑ wdrawe hȳ ſelf fro ꝑ cōmaundemēt of holy chirche wylfully/he ſynneth full greuouſly. Fyrſt he ſynned in pryde/for he is vnburon/alſo he ſynned in ſlouthe that knoweth hym ſelf in ſȳne/& wyll not wyth his dylygēce to come out therof/ & ryght as he withdrawyeth him from the people ꝑ ben gadred to ſerue god.Right ſo wyll god put hym from all ꝑ company of heuen & from all the prayers ꝑ ben done in holy chirche tyll he come to amendemēt.Therfore all cryſten people come oonly to gyder & praye thyſe thre dayes to all ꝑ ſayntes in heuen/to praye to god for vs/for we haue ſȳned many tymes in ꝑ peres ayenſt the commaundement of god/& therfore thyſe thre dayes we ſhall faſt & praye to god for mercy and rempſyō of our ſynnes And put awaye all ꝑ power of the fende/& kepe vs from all myſchyef perylles and drede that fallen more this tyme of ꝑ pere than ony other tyme/ For in this tyme fall many grete thondres & lyght wynges And as Lyncolyence ſayth. There were fendes ꝑ fleteren in thayer for fere of ꝑ blaſt of thondrynge whan ꝑ Cryſt come to helle yates whā he dyſpoyled helle And ſo yet whā they here the thonder in thayer they ben ſoo agaſt therof ꝑ they fallen downe/& thenne they go not vp ayen tyll they haue done vered ſome curſyd dedes & make tempeſtes in ꝑ ſee & drawe downe ſhyppes & make debate amonge the people/ & make one to ſlee an other/& tende fyre & brenne houſes/ & drawe downe ſteeples & trees & cauſe wȳmē to euerlaye theyr chyldern & make peple.for to hāge themſelf & drowne

them selfe in wan hope and dyspayre/ & doo many cursed dedes. And for to put awaye all suche mysscheues/ and power of the fende/ holy chyrche hath ordeyned that all cristen people shall faste & go on processyon these thre dayes/ and pray to god & our lady & to all the sayntes of heuen of helpe and socoure. wherfore in these processyons belles be rongen baners be dysplayed/ the crosse cometh after/ and the people sueth after/ for right as a kynge whan he gooth to a batayle his trompettes gooth tofore/ then the baners/ & than cometh the kynge/ and his hoost folowynge. So in this processyon the belles be goddes trompettes/ ꝑ baners cometh after/ than cometh the crosse in Crystes lykenes as kynge of cristen people/ and all sue hym/ and with theyr goo prayers chase awaye the fendes that they haue no power/ and lyke a cursed tyraunt wyll be sore afeerde and adred whan he hereth the trompettes of a kynge that were his enemye & seeth his baner spleyed in the felde with his hoost comynge towarde hym. In the same wyse ꝑ fende the tyraunte of hell is afeerd & dredeth hym sore whan the belles rynge/ and the baners ben borne/ and the crosse with all the people come prayenge/ then he fleeth & dare not abyde and putteth awaye his power that processyon.

¶ Narratio.

¶ We rede of ꝑ cyte of Constantyne as the people went in processyon for a dysease ꝑ the people had/ as they songe latyny sodaynly a lytell chylde was plucked vp in to ꝑ ayre & borne in to heuen/ & ꝑ angels taught hym to synge this sōge (Sctē deꝰ: sctē fortis: sctē & imortalis miserere nobis). And anone he was taken doune agayn to ꝑ erthe/ & then he songe ꝑ same songe. and anone they were delyuerd of theyr dyseases/ this is to say in englysshe/ holy god/ holy stronge god/ holy & wout dethe haue mercy on vs. God ꝑ is holy & myghtier shall dye haue mercy on vs. God wylleth & wyl that

we be stronge for to fyght with the feende/with ꝑ worlde/& the flesshe/& thenne he wyl haue mercy on vs/& bryngе vs to that place thenne/there as angelles synge (Sancte deꝰ sancte fortis) Holy god/holy ströge god/haue mercy on vs And bryngе vs to his blysse. Amen.

¶ In die ascensionis dñi.

OF God trendes suche a daye ye shal haue an hye and a solempne fest in holy chirche that is called ꝑ ascensi on of our lorde Jhesu cryst. For that daye as the sayth & by leue techeth/how god is very god and man /& styed vp in to heuen/wherfore in tokenynge of this the pascall that is the chyef lyght in holy chirche that hath stand openly in the quere from ester vnto this daye/now it is remeued awaye in tokenyge that Cryste is chyef lyght in holy chirche/and so oure lorde dyuerse tymes openly appyered to his dyscy= ples & taught theym ꝑ sayth and the byleue. And this daye he styed vp in to heuen/& there wyll abyde vntyll the daye of dome. But now ye shal here the maner of ꝑ ascensyon from Ester daye tyll this daye He was not with his dyscyples al waye. but dyuerse tymes appyered vnto them & he appyred to thē as they sate at theyr mete and ete wt them to shewe them ꝑ he was very god & man in flesshe and blood as they were. For some of them weren in doubte lest he had be a spy ryte ꝑ had nother flesshe ne blood. And therfore to preue the trouth he ete wt them in theyr syght/and badde them go in to ꝑ hylle of Olyuete/and there in the syght of all his dyscy ples he blessyd them and styed vp in to heuen. & left ꝑ step= pes of his feet thrist downe in to ꝑ harde marbyll stone for a token of his ascensyon. Thenne ye shall vnderstāde that ꝑ hylle of olyuete betokeneth mercy/wherfore Cryste styed vp at the hylle of Olyuete shewynge wel that he is the heed of mercy And he is euer redy to gyue mercy to all that aske

mercy with meke herte. Thenne in his vpstyeng as we call le ascēsyon angelles mad⁹ so moche melody ꝑ no tōge may telle it so glade they were of his compynge(Ascendit velocī ter)He styed vp swyftly. For as it were a momēt so he was trō erthe in to heuen A grete clerke a philosopher ꝑ is called Rabby moyses he sayth/ ꝑ it is as ferre from heuen to erthe as a holy man myght lyue a thousande yere/ & euery daye go a thousande myle/ but he ꝑ met this waye knoweth best And this waye shall be met of a tyghtefull and a good man ¶ Thenne in his ascensyon he hadde w̄ hym a grete multytude of soules/ ꝑ whiche he fette out of helle trō the fendes boundes. And he styed vp also w̄ his wo⁹des reed frelshe & blody. And as Bede sayth for fyue causes Fyrst for to verifie ꝑ sayth of his resurrecōn for he rose in very flesshe and blood ꝑ deyed on the crosse for all mankynde/ The secōde to shewe his wo⁹des to his fader in grete helpe & socour to al mankynde. The thyrde is to shewe how tyghtful they be dāpned ꝑ wyll not byleue in his passyon & in his resurrecyon The. iiij. to shewe how mercifull he is vnto them ꝑ wyll byleue & aske mercy The fyfth is ꝑ he bare with hym a sygne of vyctoyre for a sykernesse to all mankynde For lyke as a lorde is syker ꝑ hath a true aduocate before a Juge to answere for hȳ so in lyke wyse to all mankynde we fynde hym our aduocat euermore redy to answere for vs at nede ꝑ the fende our ghostly enemye maketh aienst vs. wherfore saith the holy scrypture/ A sykerer attorneye may noo man be than god(Ubi mater ostēdit filio pectus & ubera) wherfore the moder sheweth ꝑ sone her brestes & her pappes(Filius patri latus et vulnera) The sone sheweth to ꝑ fader his sydes all to beten & his wo⁹des bledyge/ how sholde ony thȳge be put away ordeyned ther as suche tokēs of loue beshewed/ he may not fare yll ꝑ hath suche. ij. frēdes in heuē Also

by the styenge vp in to heuen of our lorde Jhesu cryst man hath goten agrete dygnyte. For a man to se his owne flesshe and his blood syttynge on the ryght syde of the fader of heuen in his trone/ wherfore aungels consyderynge ꝑ dygnyte of man/ they wolde not suffre no man to do them worshyp as they dyde before thyncarnacyon of Cryst/ but they worshyp man for god hymselfe hath take mankynde on hȳ it is now in heuen bodely. Here by a man may see how moche he is beholde to his god that we that were boũde before and thral to the fende of helle/ and now we be made frere of all that. And our lorde Jhesu cryst hath gyuen to man a fredom aboue ony angels/ and therfore we be bounde vnto hym to do hym seruyce reuerence and worshyp. And there as angelles kept somtime ꝑ pates of paradise with brennynge swerdes that no soule myght come Inne. Now by sayth our lorde Jhesu cryst to mankynde he hath cast vp ꝑ pates and warneth no man to entre therȳ that is of stedfast byleue. For as saynt Justyn sayth (Aperuisti credentibus regna celorũ) Thou hast opened the pates of heuen to them that byleue. Also ye shall byleue ryght as a kyng of this worlde that hath in his countree officers of dyuerse degrees some hyere some lower/ and some more preuyer than some. So our lorde styenge vp at this tyme/ the lower angels for grete wonder that they had in Crystys ascensyon/ whan they sawe hym in flesshe and in blood styenge vp to heuen with so grete multytude of soules with hym/ and also for the grete wonder that they had whan they sawe the fendes of the ayer flee awaye for drede and fere of his stronge comynge/ that before were wonte sparynge nothȳge to assayle ꝑ soules ꝑ come by theȳ/ & thẽne they flewe a waye for grete fere of his comȳge Also ꝑ good angels came in al ꝑ hast ꝑ they myght to doo our lorde Jhesu cryste seruyce re

uerence and worshyp. Thus for grete wonder ỳ the lower angels had of his vp styenge. They asketh the hyer angels and they sayd. (Quis est iste qui venit de eodem) what is this now that cometh out of the worlde with blody clothes as he were a kyng of Joye. This is he that with deth suffrỹ ge/reed in his scourgynge/syke and ded in the crosse/stron ge in helle. bodely in doynge/fertfull in rysynge/and thus hath ouercome all his ennemys/& now is kyng of glorye in heuen. ¶ Thenne whan our lorde Jhesu crysst was stied vp in to heuen and thẽne his dyscyples standynge with his moder for grete wonder of that syght. And also of the melo dye that they herde in thaier they loked vp in to heuen And sodaynely two angels clothed all in whyte stode by theym and sayd thus/Viri galilei quid statis aspicientes in celũ. Hic thesus qui assumptꝰ est a vobis) Men of Galyle what stande ye beholdynge in to heuẽ. Jt is Jhesus that is styed vp from you/and so he shall come at the daye of dome ayen and deme all quycke and deed. And therfore all cristen peo ple lyfte vp your hertes to our lorde Jhesu crysste that now is styed vp in to heuen/and syteth at his faders ryght hon de/and is redy to gyue mercy to all thẽ that wyl aske mer cy w̃ a meke herte And therfore there is no maner of man ỳ may excuse hymself/nor haue no maner excusacyõ/but yt that he wyll hymself/and aske mercy to his lorde god/with a meke herte and he shall haue mercy and shall be saued. For thought a man be neuer so synfull & he wyll aske mer cy with a meke herte he wyl gyue hym mercy (For contritũ et humiliatũ deus non despicies) A meke & a contryte her= te god shal neuer despyse. For and he wyll aske mercy and be sory for his synnes/our lorde wyll take hym to his mer= cy. Thenne for to shewe his grete goodnesse & cõpassyon ỳ our lorde hath on mankỹde J shall telle you this Ensãple.

In die ascensionis.

We rede in the lyfe of layne Larpe how a man of myſſe beleue tozned a cryſten man out of his kaythe/ & forſoke his beleue and his cryſtendome/ wherfoze this holy man Lar pe was foze an angred ſo ꝑ he fell in grete ſykenes/ & whan he ſholde haue prayed to god foz amendement/ he dyde pray to god nyght & daye that he myght ſe thē haue & bodely vē geaunce. Thēne it happed at mydnyght as he praied thus ſodaynly the houſe ꝑ he lay in cleued in foure partes/ & he loked vp & ſawe one hanged ſo pyteouſly that it was pyte to ſe. And then he loketh vp to heuen /& there he ſawe our lozde Jheſu cryſte with a grete multytude of aungelles ſyt tynge in his trone/ & he loked vp agayne/ & thā he ſawe the ſe two men ſtandynge befoze an hote ouen quakynge & trē blynge foz dzede of fendes lyke adders and wozmes comꝫ ge oute of ꝑ ouen to dzawe theſe men in to ꝑ ouen wꝫ them And ſoo many other fēdes came in dyuers lykenes too hel pe ꝑ they were in too the ouen. Than was this holy man Larpe glad to ſe theſe two men to haue ꝑ vengeaunce /& was wonder fayne therof that he loſte ꝑ ſyght of our lozde Jheſu cryſt & his holy aungelles/ foz his herte was on the ſe two mennes vengeaunce & was fozye that it was ſoo lō ge oz they were put vnto theyr payne. But then he roſe & went to hym ſelfe/ & helped all that euer he myght. And wꝫ han they were in to ꝑ ouen then was this Larpe very glad de therof/ & thenne he loketh vp in to heuen/ and there he ſa we our lozde Jheſu cryſte/ & he ſawe hym ryſe frome his tro ne foz grete pyte & compaſſyon that he had on the two men and came downe to them/ & toke theym out of theyr payne And ſayd thꝰ. (O) arpe extēde manus tuas cōtra me) Stret che fozthe thyn handes ayenſt me. And than our lozde ſayd thus/ I am redy & nede were foz to ſuffre dethe and palliō a gayne foz to redeme mankynde/ rather than foz to leſe thē.

By this enlample ye may se how redy that our lorde Jhesu cryst is to all that wyll aske forgyuenes/ & deserue mercy/that is that euery man amẽde and leue his synnes/and be in full wyll and purpose to synne no more. And thus he shall come to the grace and mercy of our lorde Jhesu cryste that suffred for vs and all mankynde on good frydaye passyon/ & this day styed vp to heuẽ. The whiche he wyll graũte vs and bryngc vs all therto. Amen.

¶ In vigilia penthecostes.

Dere frendes as ye knowe well on satterday next comynge is whytson euen/ and ye shal fast and come to the chyrche to here your seruyce/and make you clene to receyue ỹ holy goost/that the fader of heuen sendeth amonge mankynde/wherfore I counceyle you and charge you yf ther be ony of you that fall to ony synne that he come and amende hym therof/ and I wyll be redy to all that belongeth to me/for take this in certayne. In ỹ same wyse as aman wyll not go to a place there as stynkynge caryon is/but yf he stoppe his nose and hyre hym thens. Ryght so the holy goost fleeth frome ỹ soule that is cõbred with deedly synne/and aungels wyll stoppe theyr noses/ for moche more fouler stynketh deedly synne in the syght of god than dooth ony caryon to the people/and as the holy goost fleeth to hym that abydeth in good lyfe & clene/and in perfyte loue & charyte/and hath pyte and compassyõ of all those that ben in dysease or trybulacyon/to suche the holy ghoost vysyteth and cometh to. And with suche as hym lysteth to come to abyde/and comforteth and techeth them in all theyr nede. But as the seruyce of this feest is more prayed than ony other tyme for at this feest holy chyrche calleth to them & sayth. ℣ eni sancte spũs) Come holy goost specyally to haue socour & grace/& to haue pte of ỹ die ỹ he ma-

keth at this tyme to al cryſten people that ben able to recey ue his gyftes/but ye ſhall vnderſtande that the holy gooſt maketh his dole in other wyſe than other people/for they dele as it lyketh them/but the holy gooſt deleth to all cryſtē people ꝑ is nedefull and ſpedefull to them that gyue & ſome more and ſome leſſe one gyft & ſome an other/ſome he gy= ueth wyſdome in holy ſcrypture to vnderſtande holy ſcryp ture/he gyueth grace to haue grete luſt & lykynge therin/ꝑ is to ſay/they be luſty to preche and teche vertue and good nes/and enſourme ꝑ people to the helth of theyr ſoules vn to them that here it & here it away. But many had leuer to here a tale of Robyn hode/or a tale of rybaudrye/wherfore goddes worde ſhall not be preched to ſuche. And ſome he gy ueth grace ſoo in vnderſtandynge of dyuers languages as Engliſſhe/frenſſhe/walſhe/Iryſſhe without ony grete tra uayle in lernynge/it is a grete gyft & myracle/& a ſpecyall grace of almyghty god that ony man can vnderſtande ony ſuche ſpekinge ¶ There ben fyue lettres that maketh all ꝑ wordes ꝑ may be pronounced of all the langages that ben vnder heuen. And without one of theſe lettres may no ma ner of man make ony worde/and theſe ben they. a. e. i. o. u. ¶ And alſo ſome he gyueth grace of counceyle: for to wat ter good counſeyle. And ſome he enſpyreth within for they that he ſheweth theym and maketh them for to knowe tofo re what wyll come after and falle. And gyueth grace to de me the better from the worſer/wherfore they w ſo wyſely & dyſcretely that all the people ben gladde to here them ſpeke and doo after counceyle And ſome he gyueth grace alſo to do after counceyle as our lorde Jheſu cryſte gaue hym ſelfe counceylynge a man that wyll lyue a perfyte lyfe to leue al that he hath/and goo in to relygyō and be there gouerned by his wardeyns counceyle/and by his owne. This coun= ceyle cometh of all myghty god. And to ſome he gyueth the

grace of lufferynge moche bodily sykenesse/grefes wronges & moche displeasir both in body & in soule/losse of catell lord shyp mayster shyp frendshyp & all ꝑ he suffreth w̄ ameke hert te/thankynge almyghty god of his sonde ꝑ cometh of ꝑ gra ce of ꝑ holy ghost Also he gyueth some grace of lernynge in dyuerse scyence. some to lerne one crafte/& some an other. So by the whiche he may gete his lyuynge with trouth soo that a man wyll put to his dylygence/& truely to labour & not to slombre & slepe slewfully & vnthryftely/ but in due ti me for to labour besely/for ꝑ holy ghost hath gyuen to eue ry man some knowynge to gete his lyuyng w̄ trouthe. So me he gyueth grace of pyte & fulleth their hertes so full of py te & cōpassiō on her euen cristen ꝑ ben in dysease/& aduer= syte/ ꝑ they gyue hē of her goodes to helpe & socoure they̅ at her nede & to cōforte they̅ in all ꝑ they may for Crystys sake And also mercyable ꝑ they forgyue all ꝑ they trespaced thē in ony wyse some he gyueth also to drede god in so moche ꝑ they ben euer aferde to displease almyghty god. & euer thy̅ he of grete vengeaūce ꝑ god wyll take for syne at ꝑ daye of dome (Timor dñi expellit peccatū) The drede of god & ꝑ hor ryble paynes of helle putteth awaye synne & thus nyght & daie some be euer aferd̄ for to offēd̄ god & euer be besy to w well in preuyte as in the opē syght of people He ꝑ hath this gyfte he hath a specyall grace of ꝑ holy ghost (Hec sūt septē dona spiritus sancti) Thyse be ꝑ seuen gyftes ꝑ the holy ghoost departed amonge all mankynde & giueth to some more thā some But there may no man excuse hy̅ but ꝑ the holi ghoost allygneth to them some what of thyse in tyme of his cryste= nyge/where ꝑ bysshop at ꝑ confirmaciō reherseth thise wor des of ꝑ sacrament. I wyll telle you ꝑ more to ꝑ sacramēt of cristenyge ꝑ is founden in the lyf of sayne James

Narratio

In vigilia penthecostes.

¶ Ther was an holy bysshop ꝑ tornyed Lowys the kyng of Fraunce to cristen fayth. And so whan ꝑ kyng came to ꝑ cristenynge/ atte the halowynge of the fonte there was grete prese of people/ that the clerke that bare ꝑ bysshop crysma tory myght not bryngē it to the bysshop. And loo whan the fonte was halowed and came to the anoyntynge he myght not come to his crysmatory Thenne the bysshop lift vp his eyen to god prayenge god deuoutly for helpe. And anone therwith ther came a doue aswhyte as ony mylke that was the holy ghost berynge in her bylle a vyole wt oyle & creme to the bysshop. And whan he opened the vyole there come out therof so swete a sauour that all ꝑ people had wondre therof & were gretly comforted therby/ and that continued tyll the seruyce was done Loo here ye may well see though the preest saye the wordes. the holy ghost worcheth the sacrament & doth vertue of the wordis Now that the holy ghost may descende and lyghten vs that we may come to receyue hym to our saluacyon Amen

In die pentecostes.

O God men & wymmē this day is called whyt sōdaye by cause ꝑ holy ghost brought wytte & wysedome into Crystys dyscyples/ & so by her prechynge after into all crystendome. And thenne may ye vnderstande ꝑ many hath wyt but no wysdome. For there ben many ꝑ haue wytte to preche well/ but ther ben fewe ꝑ haue wysedon to do well. There be many wyse prechers & techers but her lyuyng is no maner thynge after her prechynge And there be many ꝑ labour to haue wytte & cōnyge but there ben fewe trauaylleth to come to good lyuyge. For who so hath wytte & connyng to gete good wt fayr subtyll wordes be they neuer so tals he is wyse/ but wytte of holynesse is no sette by for he ꝑ

can gette good fastely with knackes and moues he is a wyse man. But he that forsaketh the wytte of this worlde is a foule/but loke what holy scrypture sayth (Dñs recitauit nomẽ pauperis ꝺa ipsũ approbauit. ⁊ nomẽ eius in libro vite scriptũ fuit) Our lorde hath receyued the name of the poore man/for he hath proued hym in his pouerte/⁊ wryten his name in the boke of lyf (Sed nomen diuitis tacuit quia nõ approbauit (But he lefte ꝯ ryche man/for he hath not proued hym But thought a man be neuer so ryche atte last he shall be poore. For nought he bryngeth with hym but his good dedes and his badde he that lyueth wel ⁊ techeth well for a good enlample in lyuynge is a good doctryne.

¶ This grace at this daye was gyuen to crystys disciples for they taught wel and lyued wel. For they gaue good Informacyon in techynge of good enlample. In lyuynge for her techynge/and her lyuynge is spraде thrugh out all the worlde. Than how they come vnto this grace ye shall here (Post ascensionem domini) After whan that our lorde Ihesu cryst was styed vp in to heuen his dysciples were in grete heuynesse and mornynge. For they had lost ther mayster that they loued full well ⁊ for hym had loste all her goodes for his loue/and forsoke all her frendshyp/and serued hym full poore/in hope that they sholde be gretely holpen by hym. And thus they were all heuy and gretly astonyed and sore aferde to be taken of the Jewes and caste in pryson/and after to be put to deth. This made them sore that they durst not go amonge the people for to gete them mete and drynke But yes as Cryste badde them̃ in his ascẽsyon/they wente in to the cyte of Jherusalem/and there they were in a halle of stage. And there they sate togyder prayenge vnto god with hole herte/and one spyryte of helpe ⁊ socoure/and some comforte in theyr dysease. Thenne as they were thus prayenge togyder/sodenly there was a grete clowde ma-

de in the ayre lyke a blast of thonder/ and euen therwith ꝑ holy ghoost came amonge theym (Et apparuerūt illis dispertite lingue tanq̄ ignis). And a lyght came wune amonge them in lykenes of tongues brennynge and not smertynge/ warmynge/ & not harmynge/ lyghtnynge and not flyterynge (Et repleti sūt omnes spiritu sancto) And fylled theym all full of goostly wytte. For as they were tofore but lawde men of lyghe and vnlettred and very ꝑdeottes as of connynge/ and nothynge coude of clergye/ sodaynly they were the wyselt men of the worlde. And anone they spake all maner of languages vnder the sonne. And there as before theyr herres were colde for grete drede & fere of deth. They were than so gretely comforted of the holy goost in brennynge loue/ that they went and preched and taught the worde of god/ sparynge for noo drede/ but redy to suffre dethe for crystes sake. Than at that tyme there were in Jherusalem people of all nacyons/ and drewe in to the temple for grete fere of the blaste of thonder that was in the ayre/ and studyed what it myght be. Then came the appostles in to ꝑ temple and preched. And all maner of nacyons vnderstode thē and they vnderstode all maner of nacyons/ and so they preched the worde of god. Then were the people astonyed whā they herde ꝑ appostles speke all maner languages. Than sayd some/ they haue dronken so moche that they wote not what they do say/ neyther what they meane/ for they be all dronken. Then answered Peter & sayd/ we ben not dronken/ but this was ꝑ prophecye of Johel the prophete/ how the holy goost sholde be gyuen plenteously to ꝑ people/ so that they sholde speke with all tongues/ that is to preache in all the worlde the lawes of Jhesu cryst. And then the people torned faste/ & so within fewe yeres ꝑ fayth was in all the worlde. ¶ Now it is to wyte why the holy ghoost appered more in ꝑ lykenes of tongues than in to ony other par-

tye of mannes body/and why he came to them lyttyge ra-
cher than standynge. As to the fyrst this is the cause. A ton
gue is ꝑ best membre of a mannes body whan it is in good
rule and well dyspoled/but whan it is oute of ryle it is the
worst.(Venenū aspidum sub labijs eorū). Vytter venym
is vnder the tongue that speketh euyll/ sayeth Dauid in ꝑ
psalter. And as sayne James sayth. A cursed tongue is ty-
red with the fyre of hell/and may not be chastysed whyle ꝑ
fyre brenneth it/and also for tongues muste speke wordes
of fyre/that is sharpe and sperkelynge to saye trouthe/and
not spare in prechynge/ & to repreue mysdedes/for as holy
men in olde tyme ouercame and droue away ꝑ fyre of lyghe
nynge with holy wordes & good prayers with the brennyn
ge loue to god. Ryght for that fyre of the holy ghoost sholde
dryue away/and ouercome the fyre of helle that enuy hath
and euyll lyuynge/that regneth now in moche people/ & in
hertes. And for appostles and other prechers ꝑ cometh
after hym sholde speke brennynge wordes/that is neyther
to sharpe/neyther for drede/ne for loue to saye the trouthe
and to tell the people theyr faultes and to repreue the syn
nes that regneth in them in many dyuers wyse/ and so to
do/and say ꝑ worde of god and to repreue synne/ and but
they wyll leue synne they shall without remedye be damp-
ned in to the fyre of hell. For though thou sholdest dere spa
re not to relate the worde of god and tell the trouthe.(I tē
deus est misericors penitentib⁹ petā sua. Also god is mer-
cyfull to theym that be sory for theyr synnes and wyll leue
them.(Cū vero cōfessus fuerit et reliquerit ea: misericor-
diam consequatur) For though a man had done neuer soo
moche synne/and he wyll shryue hym & forsake his synne
mercy shall folowe hym & he shall haue forgyuenes/ & soo
come to the bryght fyre of euerlastynge blysse. That is the
precyous loue of god that brenneth amonge the aungelles

and sayntes in the kyngdome of heuen. Also he cometh in lykenesse of tonges of fyre. For it is the kynde of fyre to make lowe that is hyghe/and to warme that is colde/to make softe that is harde and make harde that is softe/And also ꝑ holy ghoost maketh hertes that ben hyghe of pryde and enuye/he maketh theym lowe and warme in loue and charyte. And also harde hertes ꝑ haue be gaderynge and holdynge of worldly goodes the holy ghoost maketh theym softe & lyberall to gyue and deale almesdedes for the loue of almyghty god oure lorde Jhesu cryst/and maketh theym harde also in sufferynge of harde & strate iuynge/& in doynge of grete penaunce for theyr synnes. Thus the holy ghoost is euer redy to mak salue for to hele al maner of sȳnes. That other skyll is why the holy ghost come to ꝑ apostles rather syttynge than standynge for syttynge betokeneth mekenes in herte/with rest peas and vnyte. The whiche ony maner of man must nedes haue that wyll receyue the holy ghoost/ For ryght as the dȳe wood wyll brēne clerely without stertynge Soo sholde euery crysten man loue other with brennynge loue and charyte/clerely without feynȳge of wrath or enuye/or ony maner of malyce eche with other. And so euery man sholde be fayne of other welfare/& this maketh to haue a good tonge. But as soone as the brondes ben take a twynne by dyscensyon of malyce and enuye/anone ꝑ fyre of the holy ghoost quencheth/and so thenne ryseth vp smoke of grete wrath and enuye betwene partye and partye/and also grete greuaunce and heuynesse for the soule/ and causeth it to kayse grace/that it may haue no conspyracyon to reason. Thenne anone the wycked spyrytes ben redy/and ryse vp smoke in the same mannes herte. That is to saye/ grete wrath and enuye/and cupll wyll/that it may haue no maner of reste. But euer studyenge and thynkynge also/how he may auenge hym/and do vengeaunce

vnto his enmyes. And loo is a man euer troubled & bely euer in curlyd ydes & lykely for to be dampned bothe body and soule in helle to euerlastynge payne/ but yf he haue some socoure & helpe of the holy ghoost. And all suche thyngs that may come of curlyd & wyckede tonges. Therfore ỳ holy ghoost cometh in ỳ lykenelle of tonges of brēnynge fyre to brenne out ỳ malyce & enuye/ and to anoynte them with swetnelle of grace/ loue and charyte. And therfore shall we praye to ỳ holy ghoste for to giue vs grace so to tempre our tonges that we may euermore speke good & that our hertes may be fedde with mekenelle ỳ we may be able to be fedde with the holy ghoste as sayntGregory was whan he expowned the prophecye/ he toke to hym his scryben sayntPeter to wryte as he expowned/ & made drawe betwene hȳ for sayȳ Peter sholde not see how he dyde in his standynge. Thēne as Gregory sat in his chayr holdynge vp his hondes & his eyen to heuenwarde ỳ holy ghoste come lyke a whyte douue wt foot & bylle brennȳge golde and sat on Gregory ryght sholder and put her bylle in Gregoryes mouth/ & whan he withdrewe it thenne he bad Peter wryte/ & so cōtynued tyll he hadde made an ende/ But he expowned ỳ golpell soo bol dely ỳ Peter hadde grete wonder & meruey led therof and thē pryuely made an hole in the clothe ỳ was betwene Gregory & hym/ and sawe how ỳ holy ghoste fedde hȳ. And anone the holy ghoost. shewed Gregory how Peter had done. then gregory blamed Peter and charged hym that he sholde neuer saye nothynge whyle he lyued. But whan Gregory was deed an hereteyke wolde haue brenned his bokes that this holy man made/ and thenne Peter withstode hym and sayd nay/ & tolde al how the holy ghoost had done to hym whyle he expowned the prophecye/ and so saued his bokes vnbrenned that he had made by the grace of god & gyfte of

the holy ghoost. The whiche gyue vs grace to be ledde of hȳ here in our lyuynge that we may haue the blysse that neuer shal haue ende. Amen.

¶ In die lancte Trinitatis.

GOod men and wȳmen this daye is an hye and a solempne fest in holy chirche/for it is of the holy Trinite/for as holy chirche at wytsontyde maketh mencyon how the holy ghoost came to Crystys dyscyples Now at this tyme is made mencyon of all thre persones/ȳ is for to saye/ Pater filiꝰ et spiritusllanctus) Fader and sone & holy ghost thre persones and one god/wherfore we be boũde to wal ȳ reuerence & worshyp ȳ we can or may to this holy Trinyte Also ye shall vnderstande why/how/and what the cause is that this fest was ordeyned. This holy fest was worshypped for the Trynyte fyrst fyndynge/for heretykes confoũdynge/& for the Trynyte worshyppynge Fyrst it was ordeyned for the fourme of the Trynyte fyndynge/and a grete clerke Johan bellet telleth the fourme how ȳ Trynite was in the fyrst man Adam our forne fader that came of the erthe the one persone/and Euc of Adam the seconde persone and of hem bothe cometh the thyrde persone as her childe/thus the Trynyte was founde in man/wherfore man sholde haue mynde to do worshyp to the holy Trynyte for holy chirche ordeyned that in weddinge of a man and woman togyder so that the masse of ȳ Trynyte is songen/& at his deth one belle shall be rongen in worshyp of the Trynyte wher for al crysten peple ben bounde gretly to worshyp the holy Trynyte. The seconde cause is that fest is ordeyned in confoundynge of heretykes and lollers for to destroyt theym & her fals oppynyons that they hadde ayenst the holy Trynyte/for tyght as heretykes in ȳ begȳnynge of the fayth wher swete wordes & fals oppynyõs were a bout to destroy ȳ

faith of the holy Trynyte In the same wyse lolers now a daie wt̄ her fals spyce of gile be about also to withdrawe the peple frō ꝑ true byleue & fayth of the holy Trynyte/& ꝑ byleue & faith of holi chirche. popes martyrs & cōfessours to ꝑ deth/Right so now thyse lollers pursuen men of holy chirche & ben about in all maner waies that they can & may fȳ de to destroye & vndo them/so ꝑ they myght haue theyr purpose. & thus they shewe openly ꝑ they ben not goddes seruauntes/for they be out of charyte/& he ꝑ is out of charrte is ferre from god. But he ꝑ suffreth trybulacyō persecucion and dysease for the loue of almyghty god & prayeth for his enemyes & mylooers & wyll do no vēgeaūce/but put all in god almyghty And he wyll quyte thē full well in euerlastȳge blysse/for our lorde sayth thꝰ (Michi vindictam & ego retribuā) Put all thynge to me & I shall quyte euery man after his deseruȳge/for though god suffred holy chirche to be pursued by suche mysse & proude heretikes at ꝑ last he ordeined suche a remedye ꝑ holy chirche is holpen & her enemies confoūded & shamed Thus it happed on a time wt̄ themperour of Rome ꝑ highe Aelia & he was mad by heretikes as Johan hellerh telleth/ꝑ whiche Emperour pursued cristen people sore & hated them & holy chyrche gretly. wherfore he made to brenne all the bokes ꝑ myghe be founde of cristen fayth But as almyghty god wolde/there was a good holy man & that was a grete clerke and ꝑ clerke was called Alpinyons. That in mayntenynge of ꝑ fayth of holy chirche he made the story of the Trynyte. & the story also of Sayne Steuen and brought it vnto the pope for to haue them songen & rede in holy chirche. But by cōsileyl of ꝑ grete clerke they toke ꝑ story of sayne Steuen/& lefte the story of ꝑ holy Trynyte/tyl ꝑ tyme ꝑ sayne Gregory was pope thenne for to preue thē & doo thē shame ꝑ ben suche misleuȳge peo

ple and wolde not beleue in ꝯ trynite/ but made after her re
ason many heretykes/ & in consyderacyon of thē sayne Gre
gory ꝯ pope ordeyned this feest to be halowed & this story
to be songe & redde in holy chyrche in worshyp of ꝯ trynite
with all cristen people The chyrde cause is for ꝯ hygh tryn
nyte worshyppyng/ & for al cristen men sholde knowe how
and in what maner they sholde beleue in ꝯ trenyte/ for as
holy chirche techeth/ he ꝯ beleueth in the trynyte shall be sa
ued/ & they that wo not shall be dampned Thenne it is full
expedyēt & necessfull to all cristen people to knowe how they
sholde lyue/ ye shall vnderstāde ꝯ perfyte loue vnto god is
the beleue For he ꝯ beleueth perfytely maketh no questions
Hides non habet meritum vbi humana ratio prebet expe
rimentū) Faith hath no mede ne merite where mannes wit
te gyueth experyence. Then it is good to all cristen people
to make loue to be medyatour to ꝯ holy goost prayng hym
to lyghten vs within our soules ꝯ we may haue grace to
come too his perfyte beleue. Therfore this daye was sette
nexte whytsonday hopyng that ꝯ holy goost wyll be redy
to all cristen people ꝯ wyl call hym & specyally in lernyng
of ꝯ fayth/ but yet for mannes wytte be dull to lerne/ then
ne they may not se nor here but they be brought in by gret
ensāple. But those people be not moost commendable yt
we may by ensample come ꝯ sooner to the beleue/ in ꝯ fa-
der & the sone/ & the holy goost/ thre persones & all one god
take hede to this ensample/ of yse/ snowe/ & water/ how ꝯ
these thre ben dyuers eche in substaunce/ & yet all his but
water. ye may vnderstande by the water of the fader/ by ꝯ
yse of the sone/ & by the snowe of ꝯ holy goost. water is an
element ꝯ hath grete myght & strengh. And as mayster Aly
saūder sayth. It is aboue heuen in ꝯ maner of yse lyke as
crystal & woth worshyp to heuē & anone it is vnder erth & ꝯ

erthe is grounded vpon water. And Dauyd sayth in ỹ psal ter. It is all aboue ỹ worlde/and in all thynge. For in har ꝛ stones and yren sometyme is swete water. For this water is so full of myght/that is to vnderstande ỹ fader that his power is so moche that he gouerneth all the worlde ꝛ know=eth all this/ꝛ all thynge is at his cõmaundement. By ỹ sone Jhesu cryste ye shall vnderstande yse that is water cõ=gyled harde ꝛ bytterle/that is Jhesu cryste very god ꝛ man that toke the substaunce and kraples of mankynde whan he was conceyued of the holy goost in the virgyn Mary/and borne of her body god that suffred passyon vnder ponce Py late/done vpon the crosse deyed/and was buryed/and the thyrde day arose from dethe to lyfe/and after on holy thurs daye styed vp in to heuen/and shall come agayne at ỹ day of dome and deme the quicke and the deed. But the snowe ye shalll vnderstãde ỹ holy goost/for tyght as snowe is but water and yse ꝛ lyght in the ayre/but how no man can tell Soo cometh the holy ghoost frome the fader and the sone. Spiritussanctus a patre ꝛ filio non factus nec creatꝰ nec genitꝰ sed ꝓcedens) But how it is for no man to study/for it excedeth all mannes wytte to studye therupon/but sad=ly beleue the fader is full god almyghty/and of hym came the sone full god/and of them bothe came the holy goost ful god. This trenyte was knowen in ỹ fullynge of Cryst as the gospell telleth. In baptismo cm̃ xpi tota trinitas ma=nifestauit se. filiꝰ pater i voce. filiꝰ in carne. ꝛ spiritussãctꝰ in columba et totũ celũ apertũ erat) Then our lorde Jhesu cryste was baptysed in the water of flom Jordane/and all the people nye of ỹ countre there about were baptysed ther with hym/ꝛ as they were in they? prayers. Et aperti sunt celi et spiritussanctus descendit sicut columba). The holy goost came doune in ỹ lykenes and fourme of a whyte du ue/and lyghted vpon the heed of Jhesu cryste. Et vox de

celo dicens. Hic est filius meus dilectus in quo michi bene cõplacui). And the fader spake in heuen and sayd. Thou art e my well beloued sone that pleaseth me well/that was ꝑ holy trynyte that spake in his persone/and his sone was bodily there in his persone. Than Johan baptyst sayd to ꝑ people (Ecce agnus dei). Se the lambe of god/and ꝑ holy gooste was seen in his persone (Sicut colũbã descendentẽ As a whyte douue came doune/and these thre ben but one god in trynyte/wherfore it were nedefull to all crysten people to praye besely/so that we may haue grace to haue perfyte loue to beleue in the fader/the sone/ and the holy gooste thre persones i one god in trynyte.

¶ Narratio.

¶ we fynde that the moder of sayne Edmonde of Pounteney as she studyed of this holy trynyte she appered vnto hyr and layde in hir hande thre rynges eche within other/ and in the fyrste was wryten (Pater). The fader. In the seconde Filius) The sone. In the thyrde (Spiritussanctus). The holy gooste/and sayd. My dere sone to suche figures toke hede/and lerne that thou mayste. And take good hede to this ensample. For right as a rynge is rounde without ony begynnynge and endynge/right soo ben thre persones i one godhede. But for to studye how it myght be/it is but folye/ for it excedeth ony mannes wytte to muse theruppon/but sadly beleue there vpon.

¶ Narratio.

¶ we redeof a clerke that was gretely lerned in dyuynyte the whiche studyed besyly to haue brought this in a boke/ why god wolde be beleued in one god and thre persones/ so as he walked on a day studyenge on this mater by ꝑ sesonde/he was ware of a fayre chylde syttynge on the see sonde/and he had a lytell shell in his hande/and therwith he toke water oute of the see & kest it in to a lytell pytte faste by.

Than sayd this mayster to this chylde/sone what dooste þ/ And he sayd/syr I am about to haue all this water that is in the see in to this lytell pyte. Thenne sayd the mayster/ that shalte þ neuer do/it palleth ony mannes power. Syr sayd he/as soone shall I do this/as thou shalte do that thou arte about to do/and anone the chylde vanysshed away. Then this mayster thought it was not goddes wyll/& lefte his studyenge in that mater/and thanked god hyghly. By this ensample ye may se that it is not goddes wyll that we sholde muse in that mater/but stedfastly beleue in the fader the sone/and the holy gooste. Uem per fidē scte trinitatis) Come to this beleue by doynge of werkes of ryghtwysnes and thus ye shall come to this perfyte beleue/fader/sone/ and holy gooste. Et tunc coronaberis corona glorie eterne Thenne thou shalte be crouned wt a croune of euerlastynge Joye and blysse/to the whiche bryngе vs the holy trynyte. Amen.

De corpore christi.

Of Dod frendes ye shall vnderstāde that this day is an hyghe and solempne feest in holy churche & is þ feest of(corpus christi) It is the feest of our lordes owne body/ þ whiche is offred to þ hye fader of heuen at þ awter in remysyon of our synnes/for all crysten people þ lyue here in perfyte loue & charyte/& grete socoures helpe in releuyge them that ben in paynes of purgatory/there abydynge þ mercy of god. ye shall vnderstande þ this feest was foūde by a pope þ was called Urban þ. v. the whiche hadde grete grace & deuocyon in the holy sacrament of the awter/consydryng the grete mede/helpe and socoure to mannes soule/and to the forderynge of lyuynge to all crysten people here in this present worlde. Therfore he dyde establysshe and ordeyned

this present feest to be halowed in the next thursday after ꝑ feest of the holy crysyte. For all crysten people that wyll be saued must haue sadde beleue in the holy sacrament/that is goddes owne body in fourme of breed made by ꝑ vertue of crystes wordes ꝑ the preest sayth/& by werkynge of ꝑ holy goost. Thenne for this holy pope thought to drawe people to more deuocyon & better wyll to this holy sacramẽt & to do the lesuryce this daye/he graunteth to all that be worthy that be they that be very contryte and confessed of theyre synnes & be in the chirche at both euensonges/at matyns/ & at masse/for eche an hondred dayes of pardon & for eche houre of ꝑ daye.xl.dayes of pardon/& euery daye of ꝑ vtas an hondred dayes of pardon in remyssyon of all theyr synnes/for euermore endurynge/than ye shall vnderstãde ꝑ our lorde Jhesu Cryst on sherethursdaye at nyght whan he had supped/& wyst well that on the morowe he sholde suffre passyon & dethe/and passe out of ꝑ worlde vnto his fader of heuen/he ordeyned a perpetuel memory of his passyon to abyde for euer wt all crysten people here in erthe. He toke breed & wyne/& made his owne flesshe & blode/& gaue it to his disciples to ete & to drynke/& sayd. Accipite & mãducate hoc est corpus meũ) Take ye this & ete it/for it is myn own flesshe and blode/and this he dyde for they sholde haue mynde of hym. And so he gaue to all other prestes power to make his owne body of breed and wyne/thus euery preest hathe power to make the sacrament be he good or bad/for ꝑ sacrament may noo man amende ne appayre/but he ꝑ is a good man and an holy contemplatyf lyuer helpeth gretely them the whiche he prayeth for in sayngе his masse. And he that mynystreth the office of the preest worthely and truely as it appartayneth to the hygh ordre of preesthode shall be glad and Joyfull that euer he was borne for to haue mynystred

so worthely the precyous body of his sauyour and redemptoure in fourme of breed. For our lorde Jhesu cryste of his grete godnelle hathe gyuen to a preest a gyfte and power here in erthe the whiche he gaue neuer too the aungelles in heuen for ꝑ loue that he had to man that is to make his owne body in fourme of breed. Therfore ye shal haue worshipmore in heuen than ony tonge can tell or herte thynke. And he that is an euyll lyuer and knoweth hym selfe in dredly synne and presumeth to mynyster that worthy sacrament & wyll not amende hym/ he may be sure of perpetuall dampnacyō with the fendes of hell in euerlastynge payne and in dessable tourmentes as they haue well deserued for theyr vnclene lyuynge. Theune ye shall vnderstande that our mooste benygne and mercyfull sauyour graūteth this mooste worthy sacrament of his precyous body for to be vsed and mynystred for euermore in our moder holy chirche/ for foure caules that be necessary and nedefull vnto all cryſten people. ¶ The fyrst is for mannes grete helpynge and ayde. ¶ The seconde for our redemptoures pallyon myndynge ¶ The thyrde for grete loue shewynge. ¶ And the fourthe for grete mede getynge ¶ Nota quod propter nouem rationes prodest homini audire millam secundum augustinum ¶ Sayne Augustyn sayeth/ that it prouffyteth gretely all cryſten people for to here masse/ and specyally for nyne cauſes and sayth in this maner of wyse. Quia illo die qua audierat millam necessaria cibaria concedunt). ¶ For that daye that he hereth a masse he shall fayle noo bodily foode or sustenaūce/ nor no necessary thynge that shall be belongynge or appertaynynge vnto hym nor no lette ne impedymēte shall haue in his Journey ꝑ he hath to go or ryde whersoeuer he trauayleth. The seconde cause is all veniall synne shall be forgyuen hym by the vertue of ꝑ masse and ydle

wordes. The thyrde is ꝑ yf a man deye it shall stande hym for his housell The fourth he shall not that daye lese his syght The fyfth all ydle othes that daye shal be forgyue hym. The vi. ꝑ daye he shall deye no soden deth. The vij. as longe as he hereth ꝑ masse he shal not were olde. The viij. all his stepes towarde & fromwarde the holy chirche/his good aungell reckeneth to his saluacyon. The ix. all ꝑ whyle that he beholdeth ꝑ holy sacrament all wyckedde spyrytes flee from hym & haue no power ouer hym he be neuer so greete a synner This helpe and socoure we haue of ꝑ holy ghost & of the sacrament here in erthe/& at our last ende all crysten people wyll sende after the preest to come to hym wt goddes body and to receyue it knowynge well that he bileueth stedfastly that it is the same fleshe & blood ꝑ Cryste toke of our lady saynt Mary. & was borne of her body very god and man/ & after suffred passion & dethe on the crosse for all mankynde and layde in tombe/& rose frō deth to lyf/& now sytteth on his fadres ryght honde in heue & shall come ayen at ꝑ daye of dome & deme the quycke and ꝑ ded/euery man after his deserynge. So wt this parfyght byleue all crysten people shal be armed & made stronge to withstande the fendes ꝑ wyll come & assayle at ꝑ departynge betwene the body & ꝑ soule/ For thenne fendes comen besely to bryngе hym out of ꝑ byleue/thenne shall the sacramēt ꝑ a man hath receyued in his lyf make hym myghty and stronge that he shall ferre all the fendes at nought and so ouercome theym And other skylle that ꝑ sacramente is brought to a man to aske mercy of Cryst & remyssyon of his synne/hauinge full trust and byleue that Cryste is euer redy to forgyue al them that wyll aske mercy with a meke herte. As Dauyd sayth(Cor contritū et humiliatū deus non despicies) A contryte herte and meke our lorde shall neuer despyse/and that we may se

ꝑ theues ꝑ whiche were men of curled lyuynge / & therfore they were ordeyned for to be deed / and the one asked mercy with a meke herte and sayd. Domine dum veneris in regnum tuum memento mei). Lorde quod he whan thou comest in to thy kyngedome haue mynde on me. & anone at his fyrste askynge he gaue hym mercy / & more ouer he sayd thus to hym. Hodie mecum eris in paradiso). This daye thou shalt be with me in paradyse / & that other theef wolde aske no mercy in no wyse for pryde that he had in his herte and therfore he was dampned in to helle. Thus our lorde Jhesu cryste shedde his blode vpon the crosse in heithe to al mankynde. So in the masse he sheweth his blode in the grete socour and helpe and saluacyon to all mankynde / and ꝑ same fleshe and blode is shewed euery day in the masse / for we sholde beleue stedfastly there on / and he ꝑ beleueth not theron verely that it is so shall not be saued at the dredful daye of dome.

Narratio.

Therfore I tell you this ensample that is in the lyfe of Odo bysshop of Caunterbury. This bysshop hadde with hym clerkes that beleued not perfytely in the sacrament of the awter / & sayd that they myght not beleue that the body of Cryst myght be mynystred in the masse. Then was this bysshop sory and prayed to god besely for theyr amendemẽt and so on a daye whan he was at the masse / and had made the fracyon / he sawe that blode droppe from the hoost in the chalyce / thenne he made a sygne vnto theym that beleued not to come nere hym and to se. And whan they sawe his fyngers blody / and ꝑ blode ranne from thoost in to ꝑ chalyce / anone for grete fere they cryed and sayd. O thou blyssed man that hast this grace too holde crystes body in thyn hondes ꝑ droppeth blode in ꝑ chalyce / we beleue verely ther

on/ & we beleche the to pray to hym for vs ꝑ ꝓ haste in thyn
honꝛs ꝑ he take no vengaunce on vs for our mysbyleue/ &
we crye mekely mercy. And anone the ost torned in to the
fourme of breed as it was before/ & then they were plyght
men of byleue after In other skyll is the sacramẽt is made
in the awter to make a man by often syghe therof ꝑ sooner
haue mynde on Crystys passyon & to haue it in mynde For
it is ꝑ best defence ayenst temptacyon of ꝑ fende/ For sayne
Austyn sayth/ the mynde of Crystys passyõ putteth awaye
all temptacyons & the power of all wycked spyrytes/ & for
this cause roodes & ymages ben set on hye in ꝑ chirche/ for
as soone as a man cometh in to the chirche/ he sholde see it
and haue it in his mynde & thynke on Cristis passyõ wher
fore crosses & other ymages be full necessary and nedefull
what someuer thyse lollers say for it had not be for ꝓfyta
ble holy faders wolde haue instroyed them many yeres ago
ne. For ryght as ꝑ peple done worshyp to the kynges seale
not for loue of the seale/ but for reuerẽce of the kyng ꝑ it co
meth fro. So roodes & ymages be set for ꝑ kynges seale in
heuen & other sayntes in ꝑ same wyse for ymages ben lewde
peples bokes/ & as Johan belet sayth there ben many thou
sandes of peple ꝑ can not ymagyn in her hertes how Crysts
was done on ꝑ crosse/ but as they se by ymagis in the chir
ches and in other places there as they ben/ & to haue ꝑ byt-
ter mynde of Cristis passyon I tell you this ensample.

Narratio.

¶ There was a cristen man of Englond ꝑ went in to ꝑ ho
ly londe & hyred an hethen man to be his gyde/ & as he ca-
me in to a fayr forest & sawe many fayr thynges but this cry
sten men merueyled gretely ꝑ he herde no noyse of byrdes
& therof he had grete merueyll & sayd to this hethen man I
merueyll moche ꝑ there is no songe of byrdes in this wode

Then sayd this brethen man this is ꝑ weke ꝑ ye call palmꝑ̄ weke ꝑ pour grete ꝓphete deyed in wherfore on sondaye ꝑ last was ꝑ ye calle palme sōdaye all ꝑ foules of this wood deyed for sorowe / & al this weke shall lye as deed / but on sō daye nexte come ꝑ ye calle ester daye they quycken ayen / & all the pere after make melodye wherfore loke vp in to the trees see & than he sawe euery bowe of the trees lye full of byrdes as flat as they had be spred on ꝑ crosse Theñe syth byrdes haue mȳde of Cryllys pallyon & make suche mornȳ ge & sorowe moche more cause had mākȳde ꝑ were brought fro euerlastȳge dāpnacyon to euerlastȳge saluacyō by his pallyon. The thyrde cause is why ꝑ sacramēt is vsed in the awter for a man shold̄ by ꝑ syghe therof thȳke on god Jhe su cryst / sauer of heuen ꝑ hath but one sone ꝑ he loued pallȳ ge all thȳge / but he spared not to sende hȳ downe in to this world to suffre pallyon & deth & to shedde his p̄cyous blood for mankȳde / to bye hȳ out of ꝑ fendes bondes & to wryte a charter w̄ his owne p̄cious blood of fredom for euermore to all mankȳde so ꝑ a man forfeyt not his charter by dede ly sȳne / but he ꝑ loued god wyll kepe his charter for god al keth of a mā but loue where he sayeth thꝰ (Da michi cor tuū & sufficit michi) Sone giue me thyn herte & it is ynough for me. Thenne take hede of this ensample. ¶ Narratio. ¶ There was an erle of Uenys ꝑ was called sire Jmbryst ꝑ loued ꝑ sacrament in ꝑ awter pallynge well / & dyde it all ꝑ worshyp & reuerence ꝑ he coude & might so whā he leye sik & sholde be deed he myght not receyue ꝑ sacramēt for cal tynge / theñe was he sory & made dole / & theñe he lete make clene his tyght syde & to couer it with a fayre clothe of sen dell / & leyde goddes body ther in & sayd thus to thoū Lord ꝑ knowest ꝑ I loue ꝑ with all my herte & wolde feyne receyue ꝑ w̄ my mouth & I durst & therfore I may not I leye the

on the place ꝑ is next to my herte/ & so I shewe the all the loue of my herte ꝑ I can or may wherfor I beseche ꝑ good lorde haue mercy on me/and euen therwith in the syght of all the people that were about hym his syde opened & thost went there in to his syde/ & thenne it closed ayen and so anone after he deyed & departed out of this worlde So lete vs loue the sacrament in our lyf & do it reuerence & worshyp. And thenne at our laste ende whan we shall deye and passe out of this worlde it wyll socour vs and brynge vs to euerlastynge blysse. Thus the sacrament is vsed for grete mede gettynge to all that byleue therin/for thoughe it haue the lykenes of breed & the taast/it is fleshe & semeth breed. It is quycke and semeth dead ye must byleue verely that it is god ihus blessyd body that toke fleshe and blood of ꝑ virgyn Mary/ & after deyed on ꝑ crosse/ & roos fro deth to lyf and lyfed vp to heuen/ And now sytteth on his faders ryght honde & shal come ayen at the daye of dome to deme the quycke and the deed/ & he that receyue it here and byleueth verely therupon shall haue euerlastyng lyf in ꝑ kyngdom of heuen as the gospel sayth (Qui manducat hūc panē viuet ineternū) who so eteth of this breed shall lyue euer and neuer be dead And he that receyued it & byleued not thus (Reus erit iudicio) At the daye of dome he shall be dampned in to euerlastynge payne (Augustin⁹ in ꝑsona xp̄i. Manducas me non mutabis me in te sed tu mutaberis in me) Sayne Austyn sayth in ꝑ persone of Cryste. Ete me but I shall not torne and chaūge in to the/but ꝑ shalt torne and chaūge in to me

Narratio.

Owe rede that there was a Jewe that went with a cristē man a felowe of his in to a chirche of crysten people & herde masse (Et post missā dixit iudeus) And after whan masse was done the Jewe sayd to ꝑ crysten man (Si ego tantum

edille quantū tu comedisti nō eluriē vt puto in trib⁹ dieb⁹ yt I had eeten as moche as ꝑ hast eten I wolde not be a hū gred as I trowe in thre dayes. And theñe sayd ꝑ cryste mā to ꝑ Jewe. Uere nichil comedi) Forsoth sayth ꝑ crysten mā to ꝑ Jewe. I ete no maner mete this daye Then sayth the Jewe (Ego vidi te comedere puerum pulcerrimū qualē sacerdos eleuauit ad altare) I sawe ꝑ ete a childe/ ꝑ whiche ꝑ preest helde vp at the awter (Et tūc venit pulcerrim⁹ hō habēs multos pueros i gremio suo) Theñe came there a fair man that had many children in his lappe) Et vdit vnicuiq; vestrū vnū puerū talē qualē sacerdos cōmedit) And he gaf eche crysten man a childe suche as ꝑ preest ete. Yet to shape your byleue ꝑ more to this holy sacrament. I wyll telle you this ensample.

¶ Narratio.

¶ We rede in sayne Gregorys tyme. There was a womā ꝑ lyght Lacyua & she made breed for ꝑ pope & other prestes to synge with & for to housel with the people. And whan ꝑ pope came to this woman to giue her housel and sayd here goddes body Than this woman smyled and laughed. Thā the pope wdrewe his honde & layd the oost vpon ꝑ awter & torned to this woman Lacyua & sayd to her. why smylest ꝑ whan ꝑ sholdest receyue Crystis body. And she sayd/ why callest ꝑ that Crystys body ꝑ I made w̄ myn owne honde. Thē was Gregory ꝑ pope sory for her mysbileue/ & bad all the peple praye to god to shewe some myracle for this womās helpe & whan they hadde prayed longe. Gregory wēte to ꝑ awter ayen & fonde ꝑ oost torned in to reed flesshe & blode bledyng & he shewed it to this womā Theñe she cryed and sayd lorde now I crye ꝑ mercy I byleue ꝑ ꝑ art very god & man/ & goddes sone of heuē in fourme of breed. Theñe bad de Gregory ꝑ peple for to praye ayen ꝑ it sholde torne ayen

to bredes lyknelle & so it dyde/& wt ꝑ same oft he houseled this womã Lacyua & therfore lete vs wall ꝑ worshyp that we may to the sacrament that we can or may and be in no mysbyleue.

Narratio.

Callo we fynde in Deuenshyre belyde Exbrydge was a woman ꝑ laye seke and was nye deed/& sente after a holy parsone about mydnyght too haue her rightes. Than this man in all haste he myght arose and wente to the chyrche & toke goddes body in a boxe of puozy/and put it in to his bosom/and went forthe to warde this womã. And as he wẽt through the forest in a fayre mede that was his nexte way it happed that his boxe fell out of his bosome to the grounde and he went forth and wyst it not: & came to this womã and herde her confessyon And than he asked her ꝑ she wolde be houseled/and she sayd ye syr. Theñe he put his hande into his bosom & sought the boxe/& whan he founde it not he was full sozy & sad/and sayd/dame I wyll go after goddes body and come agayne anon to you/& so went forth sore wepynge for his symplenes. And so as he came to a wyllowe tree he made therof a rodde/& stryped hym self naked and bete hym self that the blode ranne doune by his sydes and sayd thus to hym self. O thou symple man/why haste thou loste thy lorde god/thy maker/thy fourmer and creatour. And whan he had thus bete hym self he dyde on his clothes and went forthe/and than he was ware of a pyller of fyre that lasted frome erthe to heuen/& he was all astonyed therof. yet he bysyed hym and went to it/& there laye the sacrament fallen out of the boxe in too the gralle/& the pyler shone as bryght as the sonne and it lasted frome goddes body to heuen/& all the beestes of the forest were comẽ about goddes body/& stode in compasse rounde about it/&

al kneled on .iiij. knees saue one blacke horse ꝑ kneled but on one knee. Thenne sayd he yt ꝑ be ony beest ꝑ may speke I charge ꝑ in goddes name here presente in fourme of breed tell me why thou kneleste but on one knee. Then sayd he I am a fende of hell/ & wyll not knele and I myght/ but I am made agaynst my wyll/ for it is wryten that euery kneelynge of heuen and of erthe shall be to the worshyp of the lorde god. why arte thou lyke an horse And he sayd to make the people too stele me/ & at suche a towne was one hanged for me/ and at suche a toune an other. Then sayd this holy persone. I commaunde the by goddes flesshe and his bloode ꝑ thou go in to the wyldernesse/ and be there as thou shalte neuer dysease crysten people more. And anone he went his waye/ he might no lenger abyde/ & then this men wēt forth to this women and dyde her tyghtes by the whiche she was saued and wente to euerlastynge saluacyon/ to the whiche brynge vs he/ ꝑ for vs shed his blode on the rode tre. Amē.

¶ De festo sancti Andree apostoli.

HEre frendes men and women suche a daye ye shall haue sayne Andrewes day/ and ye shall faste the euen and come to god and to all holy chyrche/ & worshyp this holy sayne and the daye for thre specyall vertues. One is for his grete holynes in his doynge. The seconde for his good and vertuous lyuynge. The thyrde for his grete passyon sufferynge/ he was a man of holy lyuynge/ for whan he vnderstode and herde of sayne Johan baptyst that he preched in desert he left all his worldly occupacyon & went to hym & was his dyscyple/ and so after on a day as cryst walked by ꝑ way/ & sayne Johan sawe hym he sayd to his dyscyples. Ecce agnꝰ dei q̄ tollit pecā mundi/ Se the lambe of god that shall do awaye the synne of all ꝑ

worlde/& as sayne Andrewe herde that anone he left sayne Johan baptyst and sued Cryste/and whan he herde Cryst preche it pleased hym so well/that anone he went and fetched Peter his broder to here Cryst preche. Then they kept gret loue to god/and soone after as they were in the see of Galyle fyshynge Cryste came and called them/and anone they left fyshynge/shyppe/nette and all ỳ they hadde/and sued Cryste euer after/and were with hym vntyll he styed vp vnto his realme of heuen.

¶ Narratio.

¶ Thenne after that sayne Andrewe preched amonge the people Thenne on a daye as he preched it happed soo there was a man amonge ỳ people that was called Nycoll that had lyued many wynters in lechery. But yet by ỳ grace of god he thought to amende his lyfe. And whan he herde that the worde of god was of so grete vertue that it sholde put away all temptacyonns of synne/he lete wryte a golpell & bare it with hym where soeuer he went/and w̄ the vertue therof he abstayned hymselfe fro synne/but yet on a day by temptacyon of the fende/he forgate hym selfe & went agayne to a bordilles hous as he was vsed to do before. And as he came there/and that the women loked vpon hym they cryed out on hym & sayd. O thou olde sely man/what dooste thou here/go hom agayn For we se so many meruayles on the ỳ we may not haue to do with the Then Nycoll bethought ỳ he had ỳ golpell vpon hym/& anone he went to sayne Andrewe & tolde hym all the cale/and he prayed sayne Andrewe to pray for hȳ ỳ his soule myght be saued. Thē sayne Andrewe wolde not ete ne drynke tyll he wyst yf Nycol sholde be saued or not. Sayne Andrew fasted. v. dayes breed & water prayenge nyght & day Then came a voyce & sayd. as ỳ hast fasted and prayed make Nycoll for to do the same/&

thenne he shall be saued Thenne sayne Andrewe badde Nycoll faste fyue dayes breed & water & praye beseely vnto god & so he dyde. And thenne come a voyce vnto sayne Andrew agayne & sayd Thy prayers and thy fastynge hath made Nycoll þ was lost to be founde agayne & he shall be saued.

¶ Narratio.

¶ Also an other myracle that an other yong man come to sayne Andrewe on a tyme and sayd pryuely to hym. Syre my moder hath be longe about me that I sholde lye with her and for I wolde not do her wyll she hath accused me to the bysshop and sayd þ I wolde haue done that synfull dede w̄ her wherfore I wotte well þ I shall be deed/and yet I had leuer dye than scaūder my moder so foule/therfore I beseche you praye for me that I may take my deth paciently to the saluacyon of my soule. Then sayd sayne Andrewe go forth to thy dome and I shall go with the. And sodenly with the people come and fette hym before the bysshop And whā his moder accused hȳ/he sayd no thȳge but helde his peas Thenne sayd sayne andrewe (Innocens sanguis eius dāp habitur(This cursyd woman for luste of her body wrongfully is about for to dampne her owne chylde to deth vengeaunce wyll come to the Thenne she sayd/loo syr Justyce euer syth that he myght not haue his wyll/he hath drawen to this man for counseyll and socour. Thenne the Justyce cōmaūded to caste this yonge man to the water to drowne hym and to put sayne Andrewe to pryson tyll he were auysed what deth he sholde deye. Thenne sayne Andrewe prayed beseely vnto god for helpe and socour. And thenne anone come a grete thondre & made all the people so aferde þ they were fayne to fette sayne Andrewe out of the pryson And euen therwith come a lyghtnȳge of fyre & brenned the moder of þ yonge man in syght of all the people And thus

was this man saued/and ꝑ Justyce by this greate myracle
tournede to ꝑ crysten layth/& moche other people with hȳ
& euer after byleued in god and sayne Andrewe Therby ye
may see ꝑ he was holy in lyuynge/Also he was grete in my
racles werkynge For on a daye as he went by the see syde
he sawe a drowned man cast out of ꝑ water Thenne An=
drewe prayed to god to rere hym ayen to lyf/& anone this
man rose. Than Andrewe ashed hȳ where ꝑ he was drow=
ned. He said we were .x. men togyder & herde of an holy man
that hyght Andrewe/& we were comȳge to here his prechȳ
ge/& as we were in ꝑ see there come a grete tempest & drow
ned vs all togyder but wolde god ꝑ we hade be cast to lon
de togyder/ꝑ we myght haue be reysed togyder ayen. Thā
sayde Andrewe prayed god that all tho bodyes myght come
togyder & so they dyde and were cast vp in dyuerse cofirres
Thenne sayne Andrewe made & ordeyned to gadre theȳ all
togyder. Thenne he kneled downe & prayed god longe for
theym/tyll they were reysed all to lyf Thēne sayde Andrewe
made theȳ all to knele downe & thanked god and than pre
ched theȳ and caught theym the crysten layth & crystened
theym all. And so whā they wer stedfast in ꝑ layth/he sente
theȳ home to theyr owne countree with moche Joye to theȳ
And many other myracles he dyde/that were to longe for
to telle thus ye may see that he was myghty i miracles wer
kynge/that reysed so many men to lyf. Also he suffred gre=
te pallyon for Crystis sake/for whā he was in ꝑ cyte of Pa
treas there he torned to the layth the wyf of Egeas and this
Egeas was a grete man and made moche peple to do sacre
fyce and offrynge to mawmettes. But for sayne Andrewe
reproued hym therof/anone he made to take hym and wol
de haue made hym do sacrefyce. but he wolde not and sted=
fastly bode ayenst hym and preued by many ensamples by

cause that he & all the people sholde worshyp god and not þ
fendes of hell. Thenne was Egeas wood for wroth & made
men to take Andrewe & strype hym all naked & bete hym w
scourges that all his body ranne on blood & thenne made
to bynde hym honde and foot & made to drawe hym on a crosse/ for
that he sholde payne theron longe or he dyed/ but whan An
drewe come to þ place there þ crosse was he kneled downe
and sayd thus (Salue crux que in corpore xpi dedicata es)
Holy be thou crosse that art halowed & made holy by þ pre
cyous body of our lorde Jhesu cryst. I desyre to clyppe the
to me wherfore take me to þ. For I yelde me to my mayster
Jhesu cryst þ deyd on the crosse. And thenne Andrewe stode
vp and dyde of his clothes/ & gaf them to the tormentours
and badde them do as they were charged to doo of the Ju-
stice. Thenne they bonde hym on the crosse hande & foot/ &
his heed downewardes & strayned hym so þ the blood braste
out at euery knotte of þ ropes. And soo he hange there thre
dayes alyue prechynge to the people/ and so there come to
the prechynge many thousandes of people/ & for pyte that
they hadde of hym/ they badde Egeas take hym downe or they
wolde slee hym. Thenne for fere of the people Egeas came
to take hym downe. And thenne Sayne Andrew ayenst sto
de hym & sayd (Quid tu venisti ad me egeas) what comest
thou to me Egeas were þ well þ thou shalt haue no myght
for to take me downe/ for on this crosse wyll I deye/ & euen
therwith (His etenim dictis splendor nimis circuiens eum
quasi per media horã) a grete lyght came about hym/ that
there noo man myght see hym in space of halfan houre & mo
re. Thne sayd sayn Andrewe (Obsecro te dne miserere mei)
I beseche the lorde haue mercy on me/ & so in that lyght he
gaf vp the ghost Thne whan Egeas sawe and knewe this
that he was deed/ he went home warde. Thenne after that

daye he waxed wood and deyed amonge all ꝑ people. And whan Parimilia his wyfe herde therof/ anone she toke Andrews body/ and buryed it in a combe. And out of ꝑ combe welleth manna/ & oyle togyder/ & by that people of ꝑ countre knowe what it sholde be dere/ & whan grete plente. For whan it shall be plente/ it welleth plenteously/ & whan it shall be derthe scarcely. ¶ Narracio.

¶ It fell soo ther was a bysshop that loued well sayne Andrew/ and for the fende myght in no wyse brynge hym out of his purpose. He came to the bysshop in lykenes of a fayre woman prayenge hym that she myght speke with hym in counceyle of confessyon/ and he graunted her ther too. Syr she sayd. I am a knyghtes doughter/ & haue be moche cherysshed/ and nourysshed in grete tendrnes/ and for I se this worlde is but a vanyte to truste vpon. I haue auowed chastyte/ & so now my fader wolde marye me to a worthy prynce. And for I wolde not breke my vowe I am come pryuely away in poore arape/ & thus I herde of your grete holynes and am come to haue your counceyle/ socoure/ and helpe of you. wherfore I pray you ordeyne for me that the fende haue no power to let me of my purpose. Thenne the bysshop conforted her/ & badde she sholde thanke god that had set her in suche purpose/ and that he wolde sende her grace ther with to contynue. And sayd to her. (Esto secura filia) Be thou seker doughter this day thou shalt dyne with me/ and thenne we shal by good auyse whan we haue dyned ordeyne so for you that ye shall do ryght well. Nay syr sayd she leest the people wolde haue ony suspeccyon of bad rule. ye sayd the bysshop therof no charge. (Plurimi erimus & non soli) for ther shall be so many in company that there shall be no suspeccyon. Thenne she thãked hym fayre/ & she was set tofore the bysshop in a chayre at mete/ and euerwhan ꝑ

bysshop loked on her/he semed her so fayre that he was gre
tely tempted on her/so that he had almoost forgete hym self
And thenne anone there came a pylgryme to the gate/& be
te take on the gate/that all that were within the hall were
sore astonyed of ꝑ noyse/so he cryed lete in/lete in. Thenne
sayd the bysshop/shall this man come in. Thenne sayd she
lete hym answere to some questyon/tyrst yf he be worthy or
not to come so nygh in your presence. Thenne sayd the bys
shop. I pray you to make the questyon/for I am not auy=
sed at this tyme. Thenne sayd she vnto the messenger. In
terroga quod est magus miraculū qđ deꝰ vnq̄ in paruare
fecit). Aske hym what was ꝑ gretest myracle that euer god
made in a fore of erth. Thenne whan the pylgryme was as
ked this. he answered and sayd. A mannes face whiche is
but a fore/and but a mannes owe face/for though all the
men and women that euer were borne stode afore me/yet
sholde I knowe one from an other by some tygre. whan he
gaue this answere/he was gretely commended therfore.
Then sayd she. I se ꝑ he is wyse/bydde hym gyue an other
answere to an other questyon. Aske hym whyder erth is hy
gher than heuen. Thenne he answered & sayd thus. There
as Crystes body is there is erthe/for Cristes body is of our
kynde/and our kynde is erthe/so therfore there as Cristes
body is erthe is hygher than heuen. As he had gyuen ꝑ an=
swere he was well alowed & was bolden come in. Nay sayd
she/let hym assoyle ꝑ thyrde questyon. Aske hym how ferre
it is from heuen to hell. Thenne whan he was opposed of
this he answered the messenger. Go agayn to her that spe=
eth in the chayre before the bysshop/and byd her gyue this
answere/for she can better tell it, than I. Quando de celo
in abissum cecidit) for she is a fende of helle/ and she hathe
metten it/and so dyde I neuer/she fell out of heuen for her

pryde and presumpcyon with lucyfer. And whan that the messenger herde this he was al heuy but he gaf this answer that all men myght here. Thenne this fende vanyshed awaye w̄ an horryble stynke. Thenne ꝑ bysshop bethought hym of this temptacyon and was sory in his hert And anone he made to sende after this pylgrym/ but or that the messenger came ayen to ꝑ yate he was gone. Then the bysshop made all men to praye to god to sende wetynge what ꝑ pylgrym was so goodly halpe hym at his nede. Thenne came a voyce to hym and sayd it was sayne Andrewe that came to socoure hym for the loue and seruyce that he dyde to hym and badde hym preche this myracle to the people to see and knowe how gracyously he helpeth all that wyll praye to hȳ and therfore lete vs worshyp and praye to hym to be our socour and our helpe ayenst the fende now and euer. Amen.

De sancto Nicholao.

O God men and wymmen suche a daye ye shall haue sayne Nycolas daye the whiche is moche prayed in holy chyrche and specyaly for thre causes. The fyrst for his meke lyuynge. The.ij. for his heuenly techynge. The.iij. for his grete compassyon haunge. ¶ Fyrst he was made lowely (Pater eius Epiphan⁹. Mater eius Johanna dctā est) Je is sayd ꝑ his fader hyght Epyphanus and his moder Johanne the whiche in her yougth gate sayne Nycolas. And whan he was borne they made her vowes both to kepe and to lyue in chastyte and no more came togyder/ but holde them plesed of this one chylde ꝑ god hath sente them the whiche they made hym crysten and called hym Nycolas that is a mannes name / but he kepeth the name of the childe/ for he chose to kepe vertues/ mekenesse & symplenes

& with out malyce .Also we rede whyle he laye in his cra dell he fasted wenesdaye & frydaye/thise dayes he wolde sc u ke but ones of the daye and ther with he helde hym plesed/ thus he lyued all his lyf in vertues with this childes name And therfore childern done hym worshyp before all other sayntes. For he was euer meke without ony malyce / so ỳ all the peple praysed hym for his meke lyuynge here. Also he was made bysshop of the cyte of Myrre by a voyce whi che came from heuen/for whan the bysshop was deed all the bysshops of the countre came togyder to these an other Thēne came a voyce to one of them and bad hym ryse erly on the morow and go to the chyrche doze and make hym bysshop that ye fynde there/that is called Nycolas And so on the morowe he came to the chirche doze and there he foū de Nycholas/and thenne he sayde thus to hyme. (Quale nomen habes tu) what is thy name/and lawynge with his heed answered mekely and sayd .Nycolas/ Thenne sayd ỳ bysshop(Fili veni meū) Sone came with me I haue to speke with ỳ in coūseyll & so ladde hȳ to ỳ other bysshops & sayd/lo syres here is he ỳ god hath ordeyned to be bysshop & so they made hym bysshop of Myrre by heuenly chelynge. He had also,a grete compassyon of theym ỳ were in dysease & peryll. For whan his fader and his moder deyed they left hȳ worldly good ynough the whiche ỳ he spende on them ỳ were poore and nedy.

Narratio.

It felle so ỳ there was a ryche man ỳ had .iij. fayr dough ters ponge wymmen but by myschef he fylle in to pouerte so ỳ for grete nede he ordeyned his eldest dougher for to be a comyn woman/& so after the other two doughters for he myghe not fynde them.& by this meane he thoughte to ge te his lyuyng & hers bothe. For he wyste not how to lyue for

grete poucrte ꝑ he stode in. And whan Nycolas herde ther of he had grete compassyon of them all/and came pꝛyuely in a nyght to this mannes hous/& at a wyndowe he cast a bagge of golde in this mans chambꝛe. And on the mozowe whan this man rose & foũde this golde/anone ther with he maryed his eldest doughter. Thenne came Nycolas and bꝛought an other cõme after/& ther w̃ he maryed the secon de doughter. Thẽne this man had grete meruey̓ll how this golde came thyder & walked pꝛyuely to knowe therof & the iij. tyme Nycolas came & whan this man herde the golde falle anone he wente out and ouertoke Nycolas & whan he knewe ꝑ it was he that had holpen hym soo in his nede/he knelede downe & wolde haue kyssed his fꝛet/but he wolde not suffꝛe it/but he pꝛayed hym to kepe counseyll whyle he lyued.

¶ Narratio.

¶ Also on an other tyme men were in ꝑ see lykely foꝛ to be dꝛowned in a grete tempest/they cryed to god & sayne. Nycolas sayenge ch̃(Dñe rex eterne succurre nobis miseris Loꝛde kyng euerlastynge socour vs wꝛetches. And anone Nycolas came and sayd(Vocatus me ecce adsum pꝛesens Loo I am pꝛestꝛe at your callynge & so bꝛought them foꝛth saue and sounde to londe.

¶ Narratio.

¶ Also in ꝑ cõtree there was on a tyme grete derth of coꝛ ne(Fames valida) And grete hꝛgre in so moche ꝑ the peple were almost lost foꝛ defaute of mete. Theñe it happed there came shyppes of thẽperours stregght in to an hauen w̃ wheete in ꝑ cõtree. Theñe wente sayne Nycolas to them & pꝛayed them ꝑ he myght haue of euery shyp. C. bussheis of theyr wheete foꝛ to releue ꝑ people w̃ & he wolde vndertake ꝑ they sholde lacke none of theyr mesure whã they came ho

me. Thene he had all his askynge/ & whā ỹ shyppes came to thēperour they had hertfull mesure & lacked nothynge of her corn ỹ sayt Nycolas had thrugh his holy prayer (O q̄ pro bat sanctū dei karris augmētatio) O how meruey lously by the grace of god and prayer of this holy man this whete was multeplyed and encreced/ for of ỹ whete was so grete plente that it founde all the people to ete and drynke and to sowe ynough for thre yere after.

Narratio.

In other myracle ther were two knyghtes ỹ were accused of treasō to thēperour ofta tals mater & were cōmaūded to prysō/ for to haue be put to deth soone after/ Thene they cryed to god /& to sayt Nycolas for helpe & socour so that ỹ nyght before they sholde be deed Sayne Nycolas came to themperour as he laye in his bedde & sayd thus to hym. why hast ỹ wrongfully dāpned thyse knyghtes to deth aryse vp anon & delyuer thē out of prysō or els I wyl praye to god to reyse batayll vp on ỹ in ỹ whiche thou shalt deye & wylde beestes shall ete ỹ. Thene sayd themperour to hym what art thou ỹ soo boldely spekest & so thretest me. Thene sayd he I am Nycolas ỹ bysshop of Myrre. Thne thēperour anone sent after ỹ knightes & sayd to them what wytchecraft canye ỹ thus hath trauayled me to nyght knowe ye ony man ỹ hyght Nycolas bysshop of Myrre/ Thene as soone as they herde this name they felle downe to ỹ groūde and held vp theyr hondes thankynge god & Sayt Nycolas whan they had told themperour of his lyf & how holy he was ỹ Emperour bade them go to hym & thāke hym of her lyues/ & so they dyde. And he prayed ỹ knyghtes to praye Nycolas to thrē ten hym nomore but praye to god for hym & for his Reame & so they dyde. Thus ye may see ỹ he hath grete cōpassyon of thē ỹ were in dysease. Thene after whan sayt Nycolas sholde

dere/he prayed to god to sende hym an aungell for to fetche his soule. And whan he sawe this aungell come/sayne Nycholas louted and sayd. In manus tuas dñe cõmendo spiritũ meũ redemisti me domine deus veritatis). And soo he yelded vp the goost. And whan he was buryed/at the heed of his tombe sprange a welle of oyle that dyde medycyns to al sores Thenne it happened many yeres after that turkes dystroyed ẏ cyte of myrre there as layt Nycolas laye. And whan the people of the cyte of Barusherde ẏ ẏ cyte of Myrre was destroyed. xlviij. knyghtes were ordeyned to go thyder. Thenne they arayed shyppes & wente thyder And by tellynge of foure monkes that were lefte there/they knewe sayne Nycholas tombe/and vndyde it anone/& there they foundē sayne Nycolas bones swymmynge in oyle. Thenne they toke them vp & brought them to ẏ cyte of Barꝰ with grete solempnite. Thenne for grete myracles ẏ were don there in the cyte of Myrre encreased agayne. ¶ And soo after sayne Nycolas was deed/they chose an other bysshop in his stede. And anone after by enuyte of ẏ people he was put downe frome his bysshoprych/and thenne anone the oyle ceased and ranne no more. Thenne was ẏ bysshop called agayne to his cyte/thenne the oyle sprange out agayne as it dyde tofore/& dyde many myracles. ¶ Narratio. ¶ There was a crystē man borowed a certayne somme of money of a Jewe / and the Jewe sayd he wolde leue none but yf he had a borowe. And this crysten man sayd/he had none but sayne Nycolas/and he graūted to take sayne Nycholas to borowe. Then ẏ crysten man swore on the awter that he wolde pay well and truely this money agayne and so departed and went theyr way tyll the day of payment came. And whan this daye was passed/then the Jewe asked his money/& ẏ crysten man sayd he payed hym/& the Jewe

sayd nay. and that other sayd yes/ and that he wolde wo his sawe and swere vpon a boke/ & so whan the daye came that they sholde go to the sawe/ the cristen man made hym an hollow staffe/ & put the golde therin/ and so came to the sawe. And as he sholde swere while he went to ꝑ boke he toke the Jew his staffe there the golde was in too holde/ and by this meane swore that he had payed ꝑ Jewe. And whan he had sworne he toke his staffe on the Jewe agayne and wente home wardes/ and as he went by ꝑ waye he was pallynge sleepy and he layde hym downe in the hye way. Thenne it happed there came a carte rennynge & went ouer this man and slewe hym/ and brake this staffe that the golde was in/ and the golde fell out. And then the people sawe that this came of grete vengeaunce for the falshode that he had wone/ and they sette the Jewe/ & badde hym take vp his money. Then he was the Jewe sory/ and sayd he wolde not/ but ꝓt ꝑ they wolde pray sayne Nycholas to reyse hym agayne/ then he wolde be cristened. ℟euelauit a defunctis defunctū. Then this deed man was reysed frome dethe to lyfe by the prayer of sayne Nycholas. ℟aptizatus aūt iudeꝰ vilo miraculo) Thenne the Jewe ꝑ was out of beleue/ by the syght of that myracle was cristened. ¶ Narratio.

¶ Also there was an other Jowe ꝑ sawe the grete myght of sayne Nycholas in myracles werkynge. And he lete make an ymage of sayne Nycholas & set it in his shyp to kepe his good and charged ꝑ ymage to kepe well his good whyle ꝑ he was absent. & whan this man was gone ther came theues of the see & robbed the man/ & bare away his good. And so whan this Jewe came home agayne/ & sawe all his good gone/ he was wrothe w̄ sayne Nycholas/ and toke a staffe & all to bete ꝑ ymage & sayd. ¶ Ecce oia bona mea posui ꝑ vram custodiā. Lo quod he J toke my good to youre ke

pynge for grete trulle/and it is stolen away/ye haue decey ued me/and therfore thou shalte abyde euery daye tyll I ha ue my good agayne. Thenne as these theues departed the good sayntt Nycholas came to them and sayd. Cur tã in directe fecistis me flagellare) why haue ye made me to be be ten thus sore. Thenne they sayd. Quis es tu) .what arte thou that spekest thus to vs. Thenne he sayd. Ego sum nicholaus seruus dei. I am Nycholas the seruaunt of god that ye haue made thus sore to be beten/& shewed them how sore he was beten for ꝑ good that they had borne awaye/ꝑ was takē hym to kepe/and he bad them goo and bere this good agayne anone/or elles goddes vengeaunce shall fall on you & ye shall be hanged in hell euerychone. Then they were sore aferde/and bare agayne ꝑ good that same nyght And on the morowe whan the Jewe came & sawe his good brought agayne/anone he was crystened and after that he was an holy man. And euery yer after on sayntt Nycholas day for the grete loue that he had to sayntt Nycholas/& also of a sone that he had that was a clerke/he made a grete feest on sayntt Nycholas day. Thēne it happened on a tyme vp on sayntt Nycholas day/he badde many clerkes to his feest Thenne came the fende to the gate in lykenes of a pylgry me/and asked some good for goddes sake. Thefie the good men that made the feest toke his sone an almelle to bere to the pylgryme/so the chylde went to the gate. Thenne was the pylgryme gone/and the chylde folowed after the fende And whan he was a good way frome his faders place/the fende caught the chylde and slewe it. And whan the fader herde therof he was full sory/and toke the chylde and layde it in his chambre and cryed for sorowe and sayd. O sayntt Nycholas this is the rewarde and mede that I shall haue for the grete worshyppe that I do to the/and anone ꝑ chyl=

de tose from deth to lyfe. And than this man was full glad and thanked god and sayne Nycholas.

¶ Narratio.

¶ In other myracle/there was a man that prayed to god and sayne Nycholas ꝑ he myght haue a chylde. And ꝑt he had a chylde he wolde lede it to the chyrche of sayne Nycholas/and there he wolde offre a cuppe of golde/& than soone after he had a chylde. And whan this chylde was of reasonable aege his fader let do make a cuppe of golde/and whan it was made/it lyked hym so well ꝑ he lete make an other. And thenne he wente towarde sayne Nycholas/& he muste passe ouer the see. So whan they were in the see/the fader badde the sone take vp some water w̄ the cuppe. And then the chylde wolde haue taken water/& the cuppe fell oute of his hande in to the see. And thenne the chylde wolde haue caught the cuppe agayne/and fell after in to the see/and ꝑ chylde was drowned there in the see. Thenne the fader made moche sorowe/but yet he went forthe with the other cuppe to do his pylgrymage. And whan he came to sayne Nycholas chyrche/and offred vp his cuppe and set it on ꝑ auter/anone it was caste frome the awter/& he set it on agayne/& it was cast ferder/and yet the thyrde tyme he set it on agayne/and thenne it was cast moche ferder. Thenne came the chylde with that other cuppe in his hande/& sayd to all the people ꝑ sayne Nycholas toke hym vp by the honde whan he felle in to the see/and ledde hym safe out. And thenne was ꝑ fader gladde & offred vp there bothe cuppes/and went home agayne with Joye and myrthe.

¶ Narratio.

¶ There was an other ryche man that by ꝑ prayer of sayne Nycholas hadde a chylde. And he made a fayre chapell in ꝑ worshyppe of god and sayne Nycholas. Soo it happened

on a daye that this chylde was taken with enmyes & ledde into an other straunge countree/ & there he was in seruyce in the kynges courte. And as it happened on saynt Nycholas daye he bethought hym of the grete myrthe and solempnyte that was made ỳ daye in his faders chapell at home/ & he was heuy and syghed wonder sore. Thenne the kynge herde therof and sayd to hym. Nycholas what meneste thou for to syghe so sore/ be mery/ for thou muste nedes abyde here with vs. And anone there came a grete wynde and smote the hous and braste it/ and the chylde was caught vp with the cuppe that he bare in his hande and was set before the gate of the chapell there as his fader made ỳ feest. Thenne was there made grete Ioye and myrthe of this myracle. Lo thus ye may se how grete compassyon saynt Nycholas had of them that were in myschefe & dysease. Some bokes saye that this chylde was of Normandy and was taken of the Soudan beyonde ỳ see. And often he was beten/ and ones whan he was beten on saynt Nycholas daye and put in to pryson thenne he wepte sore/ and with that he fell a slepe. And whan he awoke he was in the chyrche of his fader.

De concepcione beate Marie virginis.

Dere frendes suche a day ye shall haue ỳ conceptyó of our lady / ỳ whiche daye and feest our moder holy chyrche maketh mynde and mencyon of the conceptyon of our blyssed lady for thre specyall causes. The fyrste is for her faders holynesse. The seconde is for her moders goodnes. The thyrde for her mekenes. She had a fadre that was called Ioachym/ that was soo holy a man that whan he was but fyftene yere of aege he departed all

his goddes in to thre partyes. And one party he ded to wy dowes and to faderles chyldern. The seconde partye he gaue to them that were pooze and nedy. The thyrde partye he kepte too hym selfe and hishousholde. And whan he was. xxxij. yere of aege/ for the gret goodnes of Anne he wedded her. And whan they were wedded they were togyder. xxij. yere. In the whiche tyme Anne neuer displeased hym in no maner thyge/ neyther nyght nor daye. For she was soo gentyll to hym/ & they were bothe good and holy. yet god sent them noo fruyte of theyr bodyes but were baraynes. wherfoze they made a vowe to god that yf he wolde sende them a chylde they wolde offre it vp to hym in to the temple for to serue god bothe daye and night. Thenne on a day as Joachym went with his neyghbours to the temple for to do his offringes. The bysshop that hygh yachar rebuked hym openly before all the people and sayd. Joachym it falleth not for the that is barayne and hast no fruyte to doo offrynges with other people that god hath sent fruyte in Jherusalem. Thenne was Joachym soze disinayed and attoned with this rebuke. Thenne he went home wepyge and toke his shepeherde pryuely with his shepe and went forth into a ferre countre amonge mountaynes and hylles/ & purposed to haue be there all his lyfe/ and neuermoze to come home to Anne his wyfe. Thenne whan Joachym was gone. Anne was ryght sozye and prayed vnto god and sayd. Lozde that I am woo and dolefull. I am barayne/ and I may haue noo fruyte/ and now moze ouer my husbande is gone awaye frome me. And I knowe not whyder he is gone. Lozde haue mercy on me pooze desolate creature Then as she prayed thus/ an angell came downe and comfozted her and sayd/ Anne be of good comfozte for thou shalt haue a childe in thy olde age there was neuer none lyke ne ne-

uer shall be. Thenne was Anne aferde of this angels wor des and of the syght of hȳ/and laye alwaye in her prayers as she had be deed. Then went ꝯ same angell to Joachym and sayd thyse wordes/& badde Joachym take a lambe & offre it in sacrefyce to god/& so he dyde. And whan he hade done so scom myddaye tyll euensonge tyme he lay on the grounde in his prayers/thankynge god with all his herte Then on the morow as thangel badde he wente homewar de to Anne his wyf with his sheep. And whan he came nye home/the angel came to Anne & badde her go to the gate ꝯ was called ꝯ golden gate & abyde her husbonde there tyl he came. Theñe was she gladde & toke her maydens with her & wente to the gate/and there she mete with Joachym and sayd. Lorde I thanke the for I was a wydowe/ and now I am awyf. I was barayne/& now I shall bere a chylde. I was woo & weppnge/& now I shall be in Joye lyhynge And soone after Anne cõceyued our lady/& whan she was born she was called Maria as ꝯ angell badde before. Thē after ꝯ she was wened she was brought to the Temple/& lefte there amonge other vyrgines to serue god both night & daye Theñe was she so meke amonge all other vyrgines in all her lyuynge ꝯ all vyrgines called her quene of vyrgi nes. Soo she is mekest of all the sayntes that be in heuen/& mooste redyest to helpe all them that calle to her in ony nede

Narratio.

We rede in holy writte a myracle of our lady. Ther was a lordes man that had gadred mochegood of his lordes/for he was his rente gaderer & wente to bere it to his lord Thē were there theues that serte for hym to robbe hym by the waye in the wood there as he muste nedes go through. Soo whan he came in too the woode/he bethought hym that he hadde not sayd our ladyes sawter as he was wonte to doo

And he kneled downe and began to saye. Thēne came our lady lyke a fayre mayden/& set a garlonde on his heed. And at eche Aue she set a rose in the garlande that was so bryght that all the wood shone therof/& whan he had done he kyssed the erthe and went his way. Thenne came the theues & toke hym and ledde hym to theyr mayster/the whiche had seen all these doynges. Thenne sayd he to hym what womā was that/that sette the garlande on thy heed/and he sayde syr forsothe I sawe no woman nor garlonde. Thēne sayd the mayster thefe/I wote well thou arte a lordes man and haste moche good with the. But I wolde fayne wyte what woman that it was that came to the/and why thou kneled doune. And he sayd/whan I sawe you I was aferde/and also I bethought me that I had not sayd our ladyes psalter/and kneled downe to say it/prayenge oure lady for to helpe me at my nede. Thenne sayd he/for her loue goo thy waye/and praye to her for vs/and so he went his way sauf and sounde by helpe and socoure of our lady. ¶ But now ye shall here how this feest was fyrste founden. There was a kynge in Englonde ỹ hyght wyllyam conquerour/and he sent the abbot of Ramsey to the kynge of Denmarke on his message. And whan he came in too the see/there came a tempest and a derkenes that he and all that were with hym wende to haue be drowned/and euery man prayed helply vnto god and to our lady/for socoure and helpe/and other dyuers sayntes/and this abbot prayed vnto our lorde Ihesu cryste/and to this holy vyrgyn sayntMary full deuoutely. Thenne came vnto hym a fayre woman and sayd vnto theym/ye ye wyll haue the concepcyon of our lady in worschyp & honoure/that is two dayes after sayntNycholas daye/she wyll be redy to helpe and socour you at this tyme Thenne this abbot sayd ye/with a good wyll/and I wyste

what sholde be the seruyce of the feest. Thenne sayd she/the same that is in my natyuyte/saule torne the natyuyte in to my concepcyon. And the abbot sayd it sholde be wne w̄ ful good wyll. Thenne anone ꝑ tempest ceased/& all was wel and they sayled forthe and thabbot dyde his message/& came agayne saul and sounde and sped well in euery degree And whan he came home he tolde the kynge this dyscon. The kynge made hym preche it in all ꝑ realme about. And thus it was halowed in all holy chyrche.

Narratio.

Also we fynde that there was a seculer chanon that on a tyme went ouer a water to do auoutry w̄ a woman. And as he was about to begynne to saye our ladyes matyns/& as he was at the inuytatorye/that is(Aue maria)therwith the fende kest hym downe/and drowned hym & wolde haue had hym to helle. Thenne came our lady and sayd/why hast thou taken this man/the fende sayd/for we fynde hym in our seruyce goynge to do auoutrye. Thenne sayd our lady he was in my seruyce/and anone restored hym to lyfe agayne/and badde hym do no more synne/and badde hym halowe her concepcyon/and so he dyde and was a good mā euer after all his lyfe.

Narratio.

Also there was a clerke that euery daye vsed to saye the seruyce of our blyssed lady. Thenne it happed by cōsceyle of his frendes that he sholde take a wyfe/and whan he sholde be wedded he bethought hyme that he hadde not sayde our ladyes seruyce. Thenne he made all ꝑ people to go out of the chyrche/whyles that he sayd his seruyce. and thenne he kneled downe and sayd his seruyce tyll he came to an antem of our lady. Quā pulchra es amica mea) Thenne our lady appered vnto hym and sayd. why sayest thou that I

am fayre and honest/why wyll thou than leue me and take an other. Thenne sayd he to our lady/what wyll thou that I shall do. Thenne sayd our lady/yf thou wylt leue thy fleshely wyfe/and serue my sone and me I shall be thy spouse And thou shalte haue with me a crowne of euerlastynge lyfe in the kyngedome of perdurable blysse. The whiche god and his blysled moder sayne Mary/& all holy sayntes in heuen/brynge vs all thyder. Amen.

De sancto thoma.

Dere frendes such a day ye shall haue sayne Thomas daye that was Crystes apostle and ye shall fast the euen/and do hym worshypp/and specyally for thre causes. The fyrst for the preuynge of our beleue/and for grete wonders in his ways/and grete myracles in his dayes. This holy apostle preued so our faith that he left no trouble. For whan ỳ dysciples sayd that our lorde was rysen frome dethe to lyfe/& they had seen hym & spoke with hym. Thomas sayd he wolde not beleue it tyll he had put his hande in his syde in to the wounde that the spere had made. Thenne. viij. dayes after whan all the dysciples were togyder and thomas with them/thenne our lorde Jhesu Cryste came bodily to them and sayd. Pax vobis Peas be w̄ you. & then our lorde sayd to Thomas of ynde Mitte manū tuam in latus meū). Put thy hande in to my syde in to the wounde that was made with the spere ỳ smote me to the herte. Et noli esse incredulus) And be not lenger out of the beleue/but be stedfast in the fayethe And then whan thomas had done so/anone he sayd for grete wōder Dñs me⁹ & de⁹ me⁹. My lorde & my god. I beleue ỳ ỳ art

god & man· Thenne our lorde sayd to hȳ (Beati qui crediderunt & nō viderunt) Blessyd be they þ byleue & see not for now thou hast seen thou byleuest. But yet the tarȳge of Thomas brought vs to sadder byleue and to þ blessynge of our lorde Jhesu crysste/Of this speketh saynt Gregory & sayth Thomas of ynde/thou hast holpen more to the sayth that woldest not byleue tyll thou hade feled his woundes/ thēne dide Mary mawdeleyne þ dyde byleue at þ ryzste sighte Minus est enim in maria magdalena que cicī credidit q̄ thomas qui diu dubitauit) Thus. Thomas he preued our sayth and our byleue so þ we nede neuer for to varye nor to be in doubte Also Thomas dyde many marueylles & grete woundres þ were in his dayes ¶Narratio.

¶It happed that a kyng of ynde sende his messenger (Albanus indie requirēs artificem) To seke some crafty men in to the countree of Lezar to seke a carpenter þ coude make hym a palays to his plesaūce. Thenne our lorde Jhesu crysste mete with this Albanus and sent with hym holy saynt Thomas in to the grete ynde. And whan that Thomasand Albanus were passed the see/they come to a Lyte there as the kynges doughter was wedded the same daye/ wherfore all maner of people were cōmaūded to mete. So amonge all other peple Thomas and Albanus came in/& were sette to mete. But Thomas ete not/for his thought was euer of god and had no lust for to ete Thenne came a botteler to Thomas and smote Thomas on the cheke and badde hym ete. Theune sayd Thomas to hym/(Non hinc surgam donec manus que me percussit a canib' auferetur) I shall not ryse from this place tyll that honde that smote me be brought in with a dogge Thenne anone after the boteler went after water and a lyon mete with hȳ and slewe hym and dranke his blood/and ete of his body/and thenne

came a blacke dogge and caught that honde ỳ smothe Thomas and brought it in to the halle in to ỳ syght of all ỳ people and layde it downe before Thomas. Then was there a womã ỳ vnderstode Thomas wordes and anone kneled downe to Thomas & cryed & sayd thou art god or els one of his disciples/for trythe as ỳ writ so it is. Theñe ỳ kyng prayed to Thomas to bielle his doughter & her husbonde. And Thomas was glade ther of. Cepit ergo predicare beatus thomas. Therfore the biellyd Thomas began to preche & tolde theỹ of our lorde Jhesu cryst ỳ he torned ỳ man that was wedded ỳ same daye from his wyf and made hym bysshop of the same Cyte/and his wyf anone/and they were martyrs after for Crystys sake. Thenne went Thomas forth in to ynde to the kyng to make hym a palays to his pleasaunce. So whan thomas was come to ỳ kyng he was glade and delyuered. Thomas a grete somme of golde to make a palays with. Thenne rode ỳ kyng forth in the meane tyme And whan Thomas sholde haue made this palais hym thought it was better to make a palays in heuen than in erthe/& deled his golde amonge the poore people/and conuerted theym to ỳ fayth. Theñe came the kyng home & wende that his palays hade be redy. And whan he herde how Thomas and Albanus hade done/he wolde haue put theym all to deth/But it happed that is owne broder was deed the same tyme and therfor he put theỹ both in to prysson/vnto the tyme ỳ he had buryed his broder. And then as god wolde whan his broder had laye longe ded/he rose from deth to lyfe/and tolde to the kyng that he had seen his palays in paradyse that Thomas had made for hym/and prayed the kynge that he myght haue it/& he wolde gyue hỹ as moche golde as he toke Thomas Thenne the kyng toke his counseyll and sayd nay. I wyll haue it myself/lete

hym make the an other For his brocher had seen the palais in paradyse made with golde. and arraied with precyous stones and clothe of golde. Thenne the kyng toke cristen dome and many a thoulande with hym. And whan the bys shops sawe that the kyng and so moche other peple forsoke her lawes and torned to cristendome. they were sore wroche with Thomas. Thenne one of them sayd he wolde ven ge his god/and with a spere smote Thomas thrugh the bo dy and slewe hym. Thenne cristen peple buryed hym in a combe of crystall/and there god wrought many myracles for hym/for the honde that was in Crystys syde wolde ne uer come in to the tombe but euer laye wt out. Also in his prechynge and techynge he taught(Duodecim grad⁹ vir tutum assignare) ¶Primus est vt in deum crederent qui est vnus in essencia. & trinus in personis. Vedit eis triplex exemplū sensibile quomodo tres persone sint vna essentia ¶Primum quia vna est in homine sapientia & tē vna pre cedit intellectus. memoria. & ingenium. Memoria est vtrū obliuiscaris. Intellectum vt intelligas que ostendi possit vel doceri. Ingenium est vt quod didiceris inuenias/ ¶Se cundum exemplum est. quia in vna vinea tria sunt lignū folium & fructꝰ. Et hec omnia tria sunt vna vinea. ¶Ter cium exemplum est. quia caput nostrum ex quatuor sensi bus constat In vno autem capite sunt visus auditus. gus stus. et odoratus. et het plura sunt. Et tamen vnum caput ¶Secundus gradus est. vt baptismum suscipiat. ¶Ter cius gradus est. vt a fornicatione abstineat. ¶Quartꝰ vt se ab auaricia temperet. ¶Quintꝰ. vt gulam distingeret ¶Sextus vt penitenciam teneret. ¶Septimus. vt i his perseueraret. Octauꝰ vt hospitalitatē amaret. ¶Nonꝰ vt voluntatem dei requirat. ¶Decimus est. vt facienda que reret. Undecimus vt caritatem amicis et inimicis impen

deret. Duodecimus est. de custodiat hec vigilē curā exhibe ret. ¶Item apostolus. Omnes qui oderant deum de tribus breuiter instruxit faciendis. scilicet de ecclesiam dilige rent, Sacerdotes honorarent et assidue ad verbum dei cō uenirent. ¶Also there ben many meruaylous and wondr full thynges done in this daye. For on that daye all ꝑ cōtre cometh thyder to take pardon of that honde/that lyeth out of the tombe in theyr vle the bysshop of the Lyte that gooth to masse. And whan he had sayd (Cōfiteor) thenne he taketh a braunche of a vyne and putteth in to Thomas hō de that is out of ꝑ tombe/and thenne he gooth forth to mas se/And the braunche burgeneth out grapes/and by that ty me that the gospell be sayd/the grapes ben rype/thenne ꝑ bysshop taket the grapes and wryngeth the wyne in ꝑ cha lyce/and so syngeth with the same wyne and houseled the people. And whan ony man or woman cometh that is not worthy to receyue this housell/anone the honde closeth to gyder/and wyll not open tyll he be shryuen/and thenne it wyll open. Also yf ony people ben in debate/they shall be brought before thomas tombe/and there the cause shall be reherced thenne wyll the honde tourne to hym that is in the ryght & so they be made at one. Thus Thomas prcued our byleue and dyde many wondres in his dayes. Also Johan grysostomus sayth that. Thomas came in to the countree there as the thre kynges of coleyne were and Thomas cry stened them for they had worshypped god in his byrthe/and therfore thomas came to theym and taught them the fayth and the byleue of Cryste/to that byleue that we may be sa ued/god bryngē vs all Amen.

De natiuitate christi.

De natiuitate dñi nostri Jhesu christi.

Ere frendes as ye here ¶ se all holy chyrche
maketh myrthe ¶ mencyon of ꝑ grete myrth
and melody of the hylled byrth of our lorde
Jhesu cryste veray god and man/that was
this day borne of his moder Mary in forow
re of all mankynde. But in especyall for
thre causes. Fyrste to gyue peas to man of good wyll ¶ to
lyghte them that were derke in synne. And for to drawe vs
with loue to hym. Thenne as to ꝑ fyrste cause he was borne
ne to gyue men peas of good wyll. I may well preue this.
For whan he was borne/angels songe thus. (Gloria in ex
celsis deo) Joye be to god in heuen/¶ peas in erth to man-
kynde of good wyll. Ye myghte our lorde was borne for
by kynde all chynge was in peas ¶ rest in shewynge ꝑ he
was ¶ is (princeps pacis) Prynce of peas. ¶ come to make
peas betwene god and man. ¶ betwene ꝑ aungel ¶ man/¶
betwene man ¶ man. And for to be true medyatour betwe
ne god ¶ man/he toke nature ¶ kynde of bothe ¶ was bothe
verray god ¶ man/¶ be his medyacyon he knytte the loue of
god to man/loo sadly ꝑ the fader of heuen spared not hym ꝑ
is his owne sone/but sent hym downe in to this worlde too
be mankynde w̄ his precyous blode throughe his grete me
kenes to Joye of paradyse ꝑ man hadde lorne by conceyte of
vnbuxsomnesse Thus he made peas betwene god ¶ man/¶
man ¶ man. For whan aungelles sawe theyr mayster wro
che w̄ man for his vnbuxsomnes/for it is a synne ꝑ aūgel
les doth hate gretely. Therfore they kept the gates of para
dyse ¶ wolde lete no soule come in to paradyse tyl they sawe
theyr lorde ¶ souerayne bornē of mankynde/¶ take flesshe of
the hylled vyrgyn Mary his mooste beloued moder. And
thenne anone for loue of our lorde the angels dyde mankyn

de worshyp and spake goodly to mankynde/as to the shepeherdes that kepe her sheep in the countree by. They badde theym go to the cyte of Bethleem/& there they sholde fynde a childe borne/and layde in a crache and badde them do hym worshyp & so they dyden/and euer syn angels haue ben frendly to man and lawly. and haue done reuerẽce to mankynde/for thyncarnacyõ of our lorde Jhesu cryst Thy he made peas bytwene angels and man Also he made peas bytwene man and man. for aynst the time ỳ our lord wolde be born. he made so grete peas/ỳ in all the worlde there as kyngdomes and countrees were in debate and warred eche with other vnto ỳ tyme of our lordes byrth Then ther was so grete peas that a man ỳ was called Octauian Emperour of Rome/and he had ỳ gouernaũce of all ỳ worlde for all the worlde was subget to Rome/& it dured .xx. yere in so moche ỳ ther was a maundement sent out from Rome in to all ỳ worlde/cõmaundynge that all maner of people sholde go to the/cyte that he dere lygnage of and late a peny vpon his heed & offre it vp in knowlechynge that he was subget to themperour of Rome Then must Joseph our ladyes husbõde nedes go to ỳ cyte of Bethleem for to offre with other peple/but for he had no moneye to offre he toke an oxe wt hym to selle at the cyte to make moneye to wt his dute with. But for he durst not leue our lady behyde hym/ for she was nye her tyme & therfor he let her vpon an alle & tooke her with hym. And so whan they came to the cyte of Bethleem/it was so full of peple so that Joseph and our lady myghe haue no lodgynge/but torned in to a caban that was made betwix two houses there as the people of ỳ cõtree sette theyr horses and theyr alles and other bestes whã they come in to the towne to the market/and there they fonde a cratche with heye/and they sette the oxe and the alle

therto and so there they tarved all that nyght. And whan it was a lytell before mydnyght/our lady badde Joseph goo in to the towne & loke for her a mydwif. For ꝑ tyme was come ꝑ she sholde be delyuered. And soo whyle ꝑ Joseph was in the towne for the mydwyf/our lady was delyuered/& she lapped her sone in clothes and layde it in ꝑ cratche before the oxe and thalle/anone they knewe her lorde & fyll downe on her knees and worshypped hym/and ete no more of the hey. Thenne anone after came Joseph w̄ two mydwyues zebell and Salome/& zebell sownde that our lady was a clene mayden & cried and sayd. (Virgo peperit filium) A mayde hath born a childe Thenne Salome wolde not byleue it but anone went to our lady & boustously handled our lady (Probare vellet) And she wolde preue it & euen ther w̄ her hondes dryed vp Thenne came an angell to her and badde her she sholde go & touche ꝑ childe. and so she dyde & anone she was hole. Thenne wente Joseph & dyde his offrynge w̄ other people and kept our lady in ꝑ same cabon whyle she was in childe bedde. Thy ye may vnderstāde ꝑ Crysst gyueth peas to all people that be of a good wyll & called hym his childern. And in vereyenge of this the fyrste masse ꝑ is sōge ꝑ daye in holy chirche is longe soone after mydnyghte/ and beginneth thus (Dominus dixit ad me filius meus es tu ego hodie genui te) Our lorde sayth to me ꝑ art my sone Our lorde called hym his sone and his childe that loued hym in rest and peas. and whan he departeth out of this worlde he wyll bryngе hym to euer lastynge rest and peas And he that wyll not haue here no rest nor peas/shall go to euerlastynge payne/there as is neuer no rest nor peas/nor neuer shal be but euerlastynge woo Thus he gyueth peas to men of good wyl he lyghteneth them that lyketh hym. Here by good men ye shall vnderstande that Crysste heled not oon-

ly theym that were blynde in soule & combred with derke-
nelle of lynfull lyuynge. For as sayne Austyn sayth/ whan
our lorde sholde be borne the worlde was full of derkenelle
and specyally of synne of lechery/& of the synne ayenst kyn
de. In so moche ꝑ he hade almoost lefte to haue be borne of
mankynde/wherfore all thole ꝑ dyden synne ayenst kynde/
that tyme/they deyed sodenly thrugh out all the worlde/in
shewynge how horryble and abhompnable that synne is in
the syght of almyghty god. Thenne loked they full derke in
synne ꝑ had theyr thoughtes alwaye in synne & euyll lyuyn
ge/& hadde full grete nene for to be lyghtned. wherfore cry
ste was borne at mydnyght. And tourned ꝑ derkenelle of ꝑ
nyght in to ꝑ daye lyght. & lyghtened all theym ꝑ euer were
couered & combzen w derkenelle of synne ¶ Also the same
tyme that our lorde was borne as many doctours sayen
Cryst appered in a bryght sterre to the kynges of chest and
bedde thē go to Bethleem/& worshyp a lyteil chylde ꝑ sholde
be kyng of Jewes ꝑ was there now borne/& so they dyde And
euer the sterre shewynge before theym tyll they came thyder
Thus he lyghtened theym that before were full derke in syn
ne/for these kynges were paynems before & bileued in maw
metry and in fals goddes/and after they byleued in Cryste
and were holy lyuers. And now be at coleyne. ¶ Thus ꝑ
byrth of our lorde Jhesu cryst made many a man loke full
bryght ꝑ tofore were full derke in synne. For he is full der-
ke in his soule that euer seteeth his herte/myndr/& thoughe
in the prosperyte worshyp and welfare of this worlde/and
that maketh them so inwardly blynde and soo ignoraunt
that they haue no felynge of the grete and inestymable gra
ce of ghostly syghe /but ben made blynde and abused with
the transytory rychesse of this wycked worlde /and for co-
uetyse therof they commyte vsury / and so they gete theyr

good/& haue no delyte to the rychelle of heuen/ne too se the lyght that is there. For suche thynges as mannes herte is moost on that he maketh his god. For to dystrope all suche mawmetry of synne our lorde was borne. Thenne the kynge herode pursued our lorde & wolde haue slayne hȳ. Thenne his moder bare hym in too Egypte/as an aungell badde Joseph & sayd. Accipe puerū & matrē ei⁹ & fuge in egiptū) (Take the chylde & his moder/& flee with them in to Egypte And as soone as he came thyder/all ꝑ mawmettes ꝑ were in ꝑ londe fell doume to the groundē doynge to vnderstandē that he was come in to ꝑ worlde ꝑ sholde cast wwne ꝑ mawmetry of all maner synne & euyll lyuynge. Pryde Louetyse & all maner of falshede ꝑ is vsed nowe a dayes . And therfore take hede how that lorde that made all maner thynges of nought/and is lorde of all lordes. where he was borne in a poore place and in poore araye/& of a poore mayden /gyuynge enlample to all crysten people to set nought by the worshyp/rychelle/& vanyte of this worlde. For haue a mā neuer so grete worshyp & neuer so moche rychelle/yet he leueth it here/& shall bere no more with hym but his good dedes. Thus our lord shewed many thyngēs in his byrth /and lyghtned many one ꝑ here before were full blynde. Jn token nynge herof ꝑ seconde malle this daye is sayd in ꝑ dawnīnge/whan ꝑ nyght & the dayd departeth/ꝑ whiche begynneth thus. Lux fulgebit hodie). That is thus moche to saye. Lyghte shall shyne this daye vpon vs/for ꝑ fader of heuen sendeth ꝑ grace of ꝑ goostly lyght to all crysten people ꝑ beleue truly ꝑ our lorde was borne very god and man of his moder Mary very moder and mayden. Thus they that beleue treuly in oure lorde Jhesu Cryste and his moder Mary set full lyteil by the vanytees of the worlde/but put al theyr hope and trulle in Jhesu cryste. Thus the byrthe of our lor

de Jhesu crist ipgyuen many one that before lo bed full yll
Also he drew vs to hym with loue. For children drawe too
them that maketh moche of them & playe with them. Thus
our lorde Jhesu crist was borne a chylde/ þ fayrest þ euer
was borne to drawe mannes loue to hȳ. For whyle a chylde
is yonge/ and without fynche his more ampable & more lo
uynge thenne he is at mannes age/ & is paste Innocencye
with wynge. Sythen þ loue is not onely for his beaute/ but
the clennes of þ soule/ & also for the goodnes. The man is
bounde for to drawe to hym & do hym worshyppe/ as Octa
uian dyde themperour of Rome þ pleaseth so moche þ peo
ple of his Empyre of Rome that they wolde haue worshyp-
ped hym as for theyr god. But þ emperour was wyse and
wyst well þ he was but a man as an other was/ & durst not
take þ vpon hym. But anone he sent after Sybyll þ sage
and asked her/ whether sholde ony be borne after hym that
sholde be greter than he. Thenne at myddaye Sybyll loked
in the sonne/ & there she sawe a cercle of golde about þ son
ne. (Et in medio circuli virgo pulcherrima cū puero) And
in the myddes of þ cercle a mayden & a chylde in her arme/
with a crowne of golde. And whan Sybyll had shewed this
to themperoure/ she sayd to hym. This chylde shall be gre-
ter than þ arte/ or euer were/ or euer shall be. And therfore
do hym worshyp & reuerence. Thenne anone þ emperour
toke encense & dyde worshyp to hym/ & charged all þ people
too do the same/ & to call the chylde theyr god/ and hym but
a man as other were. Thus all crysten people may lerne to
do worshyppe and seruyce to this chylde this day. And ther
fore the thyrde masse this daye is sayd at myddaye/ in toke
nynge that crysten people sholde come and offre in the wor
shyppe of this chylde & his moder. And shewe them seruan
ce and subgecte vnto hym/ And knowelege this glorious

rhyste for her loue and beygon. And whe man shulde come to hym and aske ayde. And therfore the aungell of ꝑ masse this daye begynneth thus: ⁊Puer natus est nobis⁊. A chylde is borne to vs he sayth and not a man. For all cristen people shulde be bolde/and not afrayde for to come vnto hym to haue grace/for he is full of grace/and redy to gyue mercy to them that aske it meekely with reuerence. He is euer redy to gyue mercy and grace. In tokenynge that same day that Cryste was borne in bedleem a well of water turned to tanne oyle all that daye shewynge that the welle of grace & mercy was borne that daye & shulde gyue mercy and grace to all them that wolde come to hym and aske mercy & grace and that ye shall here by ensample.

¶ Narratio.

¶ We rede of a woman that was defouled in lechery/and almost fell in dyspayre of deth. For as she bethought her of the kyndnesse of Crystes dethe/and the grete horyble paynes of hell that were ordeyned for suche synners as she that was lore aferde and bethought her of crystes passyon what loue he shewed to all cristen people/she thought she was vnkynde to hym/and he suffred so sore for her/a chese she bethought her how chyldren be they neuer so wrothe/& shewed neuer so grete vengeaunce/how lyghtly they wyl cease and forgyue/wherfore this woman cryed to crysti/prayenge hym for his chyldehode to haue mercy on her. And anone she herde a voyce on hye in the ayre that sayd/thy trespace is forgyuen the.

¶ Sermo breuis de sancto stephano.

O Dod men and women suche a daye ye shall haue an hye daye and an holy feest in our moder holy chirch of the protomartyr sayne Steuen the whiche suffred deth

for goddes sake after Cristes ascencyon. Thenne for to ste re your deuocyon the more to this holy martyr. I wyll tell you somwhat þ he suffred for Cristes sake/as þ boke of Apostles telleth. Post ascencionē omini) After þ ascencion of our lorde that he was ryed vp in to heuen the apostles labours was all to preche & to teche the worde of god to cry sten people. And for they were to fewe to serue all þ people that came/there came so many to come to þ faythe. Therfore they chose. vi. holy mens good lyuers for to helpe them in goddes seruyce/of þ whiche saynt Steuen was one of thē and þ fyrst/& the wyse/& was so full of grace & myght of þ holy goost þ he dyde many myracles & meruayous amonge þ people/but though a man be neuer so holy/yet he shal haue ennemyes/wherfore of dyuers countrees þ had enmyte to saynt Stephens came agaynst hym and dysputed with hym for to haue ouercome hȳ with dysputacyon/& for they myght not/they brought false wytnes agaynst hym to put hym to dethe. But whan saynt Stephen sawe and knowe theyr malyce/anon he thought to ceace theym by one of the se. iij. wayes. Other by shamynge in dysputacyon. Or by drede of crucyfyenge. Or by prayer of holy orayson. But fyrste he sayd by shamynge in disputacyon. For whan they began to dyspute with hym/he was soo full of þ holy goost that they had no power ne no myght for to gaynsaye hym And so he ouercame them in all theyr maters/& preued all theyr maters false þ they sayd agaynste. And therfore he sayd þ he was redy to suffre deth in þ verefyenge & sustenyȝge of all that he sayd. And so put them that were grete clerkes and knewe the lawe and also the prophecye vnto grete shame and velonye But yet they wolde not beleue/but alway agaynstode hym. But he was so full of the holy ghoost that he preued that he sayd by grete reason & trouthe/yet wolde

they not byleuyd/for all thaym he holy ghaſt ſpake in hym and yet for all þ they wolde not they byleue in theyr cõſcience þ they dyde amyſſe. And there as they ſawe the compme tourne to the fayth/for wordes & myracles that god ſhewed in her ſyghte yet they enuyed hȳ & ſeue goddes myracles at nought by malyce & enuyce of her curſyd hertes/and by none other reaſõ of keyp peace. And ſo they ſtered her hertes vñ to hymſelf/& grieched with her owne for angre/ & thought how þ they myght ouercome hȳ vñ dyſputacyon. And then they ſought yf they myght haue taken hym vñ ſome word of Leyſhys deth where by they myght haue made theym a cauſe to haue put hym to deth. Then Saynt Stephen knewe her malyce & lyft vp his eyen vnto heuen (Et vidit celos apertos) And he ſawe heuen open/& our lorde Ihesu cryſt ſtrynge on his ſaders right honde redy for to helpe hȳ And there with his face ſhone as bryght as it had be an angell of heuen/but whan they herde hym ſpeke/thenne were they layne to ſtoppe theyr eres as though they had herde hȳ ſpeke fals ſclaunderynge of god/ & ſo anone drewe hȳ out of the Cyte to ſtone hȳ to deth as for a dyſclaunderer. Thẽne they toke two ponge men that coude beſt caſt ſtones /& toke of his clothes & layde them at þ feet of a ponge man that hyght Saule/& after was Saynt Poule. Thẽne whã Saynt Stephen ſawe that he myght not celle theyr malyce by reuelacõ ſhewynge/he cõuerted to deuoute oryſons pra yenge/& yet it wolde not be/and thenne they caſted ſtones at hym and ſmote out his braynes/and thenne he cryed to god and ſayd (Domine Ihesu accipe ſpiritum meum) O thou lorde take my ſpirite/for he wolde prape more deuoutely for his enemyes than for hymſelfe/ He kneled downe to the grounde and ſayd (Pater ignoſce illis. quia neſciunt quid faciunt) Fader forgyue theym for they wote not what

they dō/and anone he slepte in god. Now take hede what bremynge loue he had in his herte to god/that prayed more deuoutely for his enemyes than for hymselfe/ In this he gaf an enlample to all cryſten people to be in charyte eche one with other/and to praye for his enmyes & them ỳ pursued hym and dyde hym dyspleasure(Uniuersa delicta cooperit caritas)Charyte hideth euery trespas for he ỳ praied for his enemyes ỳ martyred hym with ony dyspleasure/and suffred it patiently he is a martyr before god. For there ben thre maner of martyrdomes. The fyrst is by passyon & wyll therto by wyll without passyon/by passyon without wyll The fyrste is shewed by sayne Stephen ỳ is sette next ỳ byrthe of Cryste/for he suffred passyon & had wyll therto/ Sayne Johan the Euangelyst he had wyll but no passyō The Innocentes they suffred passyō & no wyll therto but aienst wyll Thy may a man be a martyr though he shede not his blood ỳ is whan he suffred grete wronge of cursyd people & thanked god therof/and toke it w̄ a good wyll & prayed for his enemyes deuoutly in clene charyte Now take hede & ye shall see how thyse thre were in partyghe loue & charyte Sayne Stephen whan he sholde dye/he kneled downe and praied for his enmyes Sayn Johan whan he wente towarde his ende. He sayd often to them ỳ ladde hȳ/chyldern loue togyder/for charyte is ynough for your saluacyō. The Innocentes for they were to yongr ỳ they coude not speke/yet they shewed loue by sygne/for they dyde laughe & playe with their hōdes whā they sawe the knyghtes come w̄ her bryghte swerdes to slee them. Thēne for sayne Stephen was so glorious a martyr god shewed many fayr myracles for hym.

¶ Narratio.

¶ There was an honest man that had .vij. sones and .iij. doughters/but in myschap vpon a daye all they wrathed

they not byleuyd/for all thaythe holy ghoſt ſpake in hym and yet for all ȳ wolde not they byleue in theyr cõſcience ȳ they dyde amyſſe. And there as they ſawe the compute tourne to the layth/for wordes & myracles that god ſhewed in her ſyghtes they vpenſtode hȳ & feere goddes myracles at nought by malyce & ennuye of ther curſyd herres/and by none other realõ of treyture. And ſo they freted her hertes wȳ in hymſelf/& gruched with her teeth for angre/ & thought how ȳ they myght ouercome hȳ wȳ diſputacyon. And thenne they ſought yt they myght haue taken hym wȳ ſome worde of Cryſtys deth where by they myght haue made theym a cauſe to haue put hym to deth. Thenne Sayne Stephen knewe her malyce & lyft vp his eyen vnto heuen (Et vidit celos apertos) And he ſawe heuen open/& our lorde Ieſu cryſt ſtondynge on his faders right honde redy for to helpe hȳ And there with his face ſhone as bryght as it had be an angell of heuen/but whan they herde hym ſpeke/thenne were they layne to ſtoppe theyr eres as though they had herde hȳ ſpeke falſe ſclaunderynge of god/ & ſo anone drewe hȳ out of the Cyte to ſtone hȳ to deth as for a dyſclaunderer. Thenne they toke two ponge men that coude beſt caſt ſtones /& toke of his clothes & layde them at ȳ feet of a ponge man that hyght Saule/& after was Sayne Poule. Thẽne whã Sayne Stephen ſawe that he myght not eſſe theyr malyce by reuelacyõ ſhewynge/he tourned to deuoute orayſons prayenge/& yet it wolde not be/and thenne they caſted ſtones at hym and ſmote out his brayne/and thenne he cryed to god and ſayd (Domine ieſu accipe ſpiritum meum) O thou lorde take my ſpirite/for he wolde praye more deuoutely for his enemyes than for hymſelfe/ He kneled downe to the grounde and ſayd (Pater ignoſce illis. quia neſciunt quid faciunt) Fader forgyue theym for they wote not what

they do/and amone he slepte in god. Now take hede what bzennynge loue he had in his herte to god/that prayed more deuoutely for his enemyes than for hymselfe/ In this he gaf an enlample to all cryſten people to be in charyte eche one with other/and to praye for his enmyes & them ꝑ pursued hym and dyde hym dysease(Uniuersa uitia cooperit caritas)Charyte hideth euery trespas for he ꝑ praied for his enemyes ꝑ martyred hym with ony dysease/and suffred it patiencly he is a martyr before god. For there ben thre maner of martyrdomes. The fyrſt is by passyon & wyll therto by wyll without passyon/by passyon without wyll The fyrſte is shewed by sayne Stephen ꝑ is sette next ꝑ bryche of Cryſte/for he suffred passyon & had wyll therto/Sayne Johan the Euangelyſt he had wyll but no passyō The Innocentes they suffred passyō & no wyll therto but aienſt wyll Thy may a man be a martyr though he shede not his blood ꝑ is whan he suffred grete wronge of curſyd people & thanked god therof/and toke it w̄ a good wyll & prayed for his enemyes deuoutly in clene charyte Now take hede & ye shall see how thyſe thre were in parfyght loue & charyte Sayne Stephen whan he sholde deye/he kneled downe and praied for his enmyes Sayn̄t Johan whan he wente towarde his ende. He sayd often to them ꝑ ladde hy̅/chyldern loue togyder/for charyte is ynough for your saluacyō. The Innocentes for they were to ponge ꝑ they coude not speke/yet they shewed loue by sygne/for they dyde laughe & playe with theyr hōdes whā they sawe the knyghtes come w̄ her bryghe swerdes to slee them. Thēne for sayne Stephen was so glorious a martyr god shewed many fayr myracles for hym.

¶ Narratio.

¶ There was an honeſt man that had. vij. sones and. iiij. dougheers/but in myſchap vpon a daye all they wrathed

the moder at ones/& in a grete angre she cursid them all at ones and anone there fille grete vengeaunce vpon hem for there came suche a sikenes on their preuy membres that they were so sore gnawen þ they myght no where abyde for woo but walked vp & downe in þ countree lyke mased bestes/þ all þ people that sawe them had grete pyte of theym. Thenne it happed so þ one of the brethern þ hyght Poule & a syster that hyght Salyda came in to þ chirch of sayne Steph̄e and there they herde people tell how vnouciy sayt Stephen prayed for his enmyes that marred hȳ anone they kneled downe & prayed to sayne Stephen to praye to god for hem and they wolde be his true seruauntes/and kneled downe in the chirche prayenge sayne Stephen hertly of his helpe/ and anone they felle a slepe in syght of all the people and so were hole. and anone wente after her other brethern & systern/& they were holpen all in the same wyse.

Narratio.

In other myracle telleth sayne Auskyn/how ther was a Senatour of Rome wente to Jherusalem/& there he made a fayr chapell of sayt Stephen & there he dyed and was buryed in the same chapell. Thenne longe after his wyf wolde home in to her contree & wolde fayne haue had her husbōdes bones with her in too her owne countree/and prayed the bysshop þ she myght haue th̄e Than þ bysshop brought sayne Stephens bones & her husbondes bones to her and sayd. I knowe not thy husbondes fro sayt Stephens And she sayd I knowe my husbondes bones well ynough & toke sayt Stephens bones for her husbōdes And whā she came terre in þ see angels sōge w̄ grete melody in thayer. & there was a passynge swete sauour þ came out fro þ bones þ passed ony spycery in þ worlde & anone they herde fendes crye in þ ayer & sayd wo wo is vs for Stephen beteth vs & bren

neth vs bytterly & therwith reysed a grete tẽpest þ the shyp men went for to haue be drowned & for grete fere cryed to sayntStephen/& anone þ tempest ceased. And then þ people herde þ fendes crye thus. Thou cursyd prynce our mayster thou nor we may do nothynge to the shyp. For stephen our aduersary is therin. Thenne þ prynce of fendes sent fyue fẽdes for to brenne the shyp. But thenne goddes angell was redy and droue the fendes in to the grounde of the see. And whan they came to the londe with the shyp/fendes cryed & sayd. Goddes seruaunt cometh that was stoned to deth w̃ the Jewes. And thenne in worshyp of saint Stephen þ people made a chyrche and layde his bones therin/where god wrought many a fayre myracle for hym.

De sancto Johanne Euangelista.

O Dod'frendes men and women suche a daye ye shall haue a hye feest in holy chyrche the feest of sayntJohan Euangelyst/whiche was godds owne dryenge. wher fore all holy chyrche maketh mynde and mencyon of þ spe cyalte þ our lorde gaf to hym afore ony other of his dyscyples/our lorde gaf hym grace to kepe his virgynyte and of keppynge of his moder & our lorde shewed hym his preuyte/ he gaf hym grace to kepe his virgynyte/þ is maydenhode. For this storyr telleth & þ people haue oppynyon whã Johã sholde wedde Mary mawdleyn Cryst called hym & he came and sewed hym & Johan lefte þ worldes vanite and sewed our lorde & so kepe hymselfe clene mayden tyll he passed out of this world. In preuynge of this whan Domycyan them perour of Rome herde þ people telle that Johan preched in a countree þ was called. Asia. & there Johan made to bylde many chirches & whan themperour herde that he sent after Johan & made hȳ be put in a brasẽ tõne full of sethȳge oyle

And whan Johan had longe loden therm/ þ all the people wende that he had ben al to londen & deed. Thenne þ empe roure bad open þ tonne. And whan þ tonne was open Jo han came out of þ tonne/ & as he was clene of all synne/ so was he clene of all brennynge or harme in all partyes of his body. ¶ An other harde torment he had on a daye. Johan sawe a temple of Jewes that was full of mawmetrye. And thenne he prayed to god to dystroy it & anone therwith it fel downe to the grounde all to powder. wherfore Aristodim⁹ the bysshop of the temple was so wrothe þ he put Johan in pryson. Thenne sayd Johñ/ yet wyle thou þ I shall make þ beleue in Jhesu cryste. And thē sayd Aristodimus/ I wyll make venym & make two men to dryke it afore the/ & whā thou seest thē deed afore þ/ dryuke þ therof without harme and than I wyll beleue on thy god. Thēne sayd Johan go & do as thou hast sayd/ Thenne ordeyned þ bysshop poy son/ & fetched .ij. men out of pryson þ were dampned to dry ke of the poyson & anone they were deed. Thenne sayd Jo han/ yf ye gyue me venym to dryuke. I shall call to my god And thenne Johan toke þ poyson & blyssed it/ and dranke therof & he was neuer þ worse/ but rather semed the better and þ fayrer. For as he was clene from synne/ so he was clene fro all greuaunce of þ poyson. yet sayd the bysshop he wolde not beleue vnto þ tyme he se these two men aryse from deth to lyfe þ were deed. And thenne Johan kast of his owne cote and sayd. Vade et mitte hanc tunicam sup cor pora defunctorum). Go and lay this cote vpon the deed bo dyes and say thus/ the appostle of Jhesu cryste sente me to you/ and badde that ye shulde aryse vp in goddes name/ & anone they arose to lyfe agayne. Thenne the bysshop with many other were conuerted and beleued in Jhesu cryste/ & Johan crystned theym. And after the bysshop was a full ho

ly man. Thus Johan had grace to kepe hym clene both in body and in soule. And thus he was a martyr tofore god in withstandynge of synne. Also he was keper of the modr of god. For our lorde Jhesu sawe the grete clennes that was in Johan before all other whan our lorde sholde dye/he by de sayd to Johan. (Ecce mater tua) Se thy moder. And he toke Johan the keppynge of his moder. And our lorde sayd to his moder. (Ecce filius tuus) Se thy sone. And so betoke eyther to other. And whan our lorde was deed/and layde in his tombe. Johan toke our lady home with hym in to his houle and kepte her tyll our lorde Jhesu Cryste was ryssen from dethe to lyfe agayne. And whan our lorde was styed in to heuen he kepte our lady in ỳ same chamber as longe as she lyued after Thus he had grace of keppynge of gods moder/and he had grace of knowynge of goddes pryuete. For this was tyrste whan our lorde sate at his souper on sherethurday for grete loue that Johñ had vnto our lorde Jhesu cryste/he layde his heed to Crystes brest /& in the same wyse as a man layeth his body downe to a welle and drynketh his body full of water. Ryght soo Johan dranke his soule full of goostly wysdome at Crystys breste/& at the same tyme our lorde shewed hym all his preuyte before all other/and for he was olde and wolde not leue to preche the worde of god/the emperoure exyled Johan hym selfe alone in to the yle of pathmose and there god shewed hym the apocalypsis of the worlde/and of the daye of dome. And as he sawe it/he wrote it in grete Informacyon of holy chyrch But after whan the emperour was deed Johan was called agayne to ỳ cyte of Ephesye/for there he was bysshop /and he came thyder/& there was a wydowe that hyght Drusyana ỳ was deed & layde on a bere. Thenne Johan sawe moche people wepe and make sorowe for her/and thenne sayd

he. Drusyana arose vp/ and made me some mete/ and anone she rose and went forthe as though she hadde ryssen oute of her slepe. ¶ Narratio.

¶ It happened on a tyme that there were two ponge men by prechynge of Johan/ they solde all ꝑ good that they had and wente forthe with Johan/ for they were rythe men. Thenne on a daye as they came to the Lyte of Pargame/ they that were theyr seruaunces a lytell before/ were well arayed and were ryche men/ & they were pooze men Theñe by temptacyon of the fende they forthought al theyr purpose/ and were sory that they had solde theyr goodes. So anone by reuelacyon of god Johan knewe theyr purpose and theyr hertes/ and sayd. I se that the fende tempteth you/ & maketh you to forthynke your purpose that ye were in too serue god. But go ye to the wood/ and eyther of you bryge a burden of small yerdes/ and soo they dyde. Thenne thorowe the prayer of Johan god torned the yerdes in to golde and than Johan sayd thus to them. Now take ye this gold and be ye as ryche as ye were tofore/ and knowe well that ye haue solde the kyngdome of heuen. And thenne it happed that there was a deed man that same tyme/ and the moder of hym sawe Johā/ and she anone fell downe on her knees and prayed hym that he wolde reyse her sone too lyfe as he dyde the wydwe Drusiana. Thenne prayed Johan to god and this deed man anone arose agayne to lyfe. Thenne he sayd to hym/ I bydde ꝑ tell these two men what ꝑ hast seen & what Joye was ordeyned for them/ & how they haue lost it. And thenne the man tolde of the Joye of paradyse/ & of ꝑ paynes of purgatory & of hell/ how stronge and how horryble they were/ and how glorryous ꝑ place was ordeyned for them and how sory theyr good aungelles were for they had lost that glorryous bylle of heuen. And how moche Joye

the tendes made for comynge of them. And than the same men were sory & cryed to Johan & prayed hym to praye to god for them and wept sore. & Johan sawe theym wepe / he prayed to god for theym / & gaue them penaunce. And whā he had done so / anone the golde torned into perdes agayne And after they were holy men.

¶ Narratio.

¶ An other holy reuelacyon Johan had shewed by the pre uyte of god. It happed on a daye he sawe a chylde ẏ was lyke to haue ben a man. wherfore Johā brought hȳ to a bysshop and badde hym kepe the chylde and teche hym. For in tyme comynge he shall be a man / & so this bysshop kept hȳ And whan he came to mannes state / he gaue hym all to folye & fel in company of theues / and in a whyle after he was a mayster theef and the leder of them. Thenne by reuelacyon of god Johan knewe all this well ynough / & came to ẏ bysshop and asked hym where the chylde was. And the bysshop tolde hym. Thenne Johan blamed hym and sayd ẏ he had mysgouerned the chylde. Thenne Johan was old and myght not well go. He toke an horse and rode there as the theues were. And whan the theef sawe Johā / anone he fled awaye / & Johan rode after hym and cryed and sayd (Quid fugis o fili mi, Thou my sone why fleest thou fro thy fader abide my dere sone and spake with me thy fader that is olde and may not well go. and thenne at ẏ last this man abode. Then Johan preched so ẏ he left his folye & after was so holy that he was a bysshop Thus had Johan reuelacyon of goddes pryuyte.

¶ Narratio.

¶ Je is wryten in the lyfe of sayne Edwarde ẏ confessour that lyeth at westmynster ẏ sayt Johā cheuāgelyst appered to hȳ as he went on procession at halowȳge of ẏ chyrche saye

De sancto Johanne euangelista.

Johan came lyke a palmer & axed good for sayne Johās sake/for ꝓ kynge loued sayne Johan well/but he had nothyng there/but he toke a rynge of his fynger and gaf it hym And so Johan had the rynge.viij.yere after / and thenne sayne Johan appyred to two knyghtes that were beyonde the see towardes Jhrlem & asked them how the kyng fared & bad them gyue hym ꝓ token/& toke them ꝓ rynge/& aske the kyng for whos loue he gaf that awaye/and bydde hym make hym redy for he shal deye soone/and so he dyde.

Narratio.

In other saye reuelacyon he had whan he was .L. wynter olde and.xvij.thenne our lorde came to hym w his dysceples and sayd thus(Veni dilecte mi quia tẽpus est vt in mea mensa cũ fratribus tuis epularis) Come welbeloued derlynge/for now it is tyme that ꝓ come and ete w thy bretheren at my borde or in my fest. Thenne Johan rose vp anone and wolde haue go forth w hym. Thenne sayd our lorde to hym /vpon sondaye thou shalt be with me. Then by sondaye he was passynge feble(Die dominica conuenit ad Johannem vniuersa multitudo populi) So on the sõdaye there came to Johan a grete multytude of people and thenne Johan made them to lede hym to the chirche. And as he myght speke he sayd to them that sadde hym thus(In fide sitis stabiles.& in mandatis dei feruentes Be ye stable and sadde in the fayth and feruent in the cõmaundementes of god. Thenne sayd one of hem. why say ye thus oft to vs. Thenne sayd he/yt ye loue togyder & be in parfyghe charyte and stedfast in the fayth/it is ynough to saluacyon/And therfore be ye stable in the fayth & feruent in the commaundementes of god. And thenne he commaunded to make hym a graue before the awter/and whã it was made he went into it and thenne came suche a lyght about hym a grete whyle

le that no man myght see hym/& whan this lyght was gone/the graue was full of manna and welled vp as sonde doth in the water/& thus he departed out of this worlde into the blysse of heuen that neuer shall haue ende.

Sanctorum Innocencium.

O Dod frendes suche a day is called Innocentes day/some called it chylder masse day. For chyldren were slayne ỳ daye for crystes sake/they be called Innocentes/that is to saye without synne/for they dyde no synne /for god is euer greuely greued with synne /& in especyall with proude people agaynst theyr neyghbour doyng them wronge/these Innocentes dyde neuer synne ne consented to it/wherfore I may wel say ỳ they lyued here without shame/& deyed without blame/& were crystened in theyr owne blode at home/and some in theyr moders armes. Holy chyrche as this day syngeth and rederh in the worshyp of these innocentes for they/were within two yere of aege/and therfore they were not ashamed of theyr owne shap. For they were not defouled with no maner spotte of synne/but the synne ỳ they had of the draught of kynde of our fader Adam and Eue. For Adam and Eue were in ỳ same wyle in paradyse in the state of Innocency/for they were naked/but they were not ashamed of theyr shape/all the whyle they were without synne/but whan they had synned they sawe theyr owne shape/& were ashamed therof & couerd theyr shape with leues of a fygge tree. Right so whã synne begynneth to take rode in a chylde/then Innocency gooth away fro hym for he knoweth good from euyll/& euyll from good /& leueth the good and doth ỳ euyll/then he synneth and he is no lenger innocent/for then greueth he god/but these chyldren lyued not so longe to know the good from the euyll. But were slayne wtin aege of Innocẽcy/wherfore they lyued theyr

lyte wout shame and blame. For kynge Herode ꝑ kyng of Jewes made to slee them without gylte. For whan the thre kynges came to kynge Herode and sayd to hym. Ubi est ꝙ natus est rex iudeorum) where is he that is borne kynge of Jewes/and badde hym tell them for they were come to wor shyp hym ferre out of the east. Thenne was kynge Herode soule astonyed of theyr wordes/and axed his clerkes where this chylde sholde be borne. And they sayd in bedleem iude. And thenne kynge Herode tolde them so/and badde theym goo thyder and worshypp hym/& come agayne by me that I may go & worshypp hym also. And so the kynges went thyder and worshyppped Cryst/and whan they had done theyr offrynge to Cryst. ¶ Per aliam viã reuerti sunt in regionez suam). By an other way they courned home. For ꝑ angell badde them do so in theyr slepe. Thenne was kynge Herode wonder wrothe/and anone ordeyned to slee Cryste. And whan he hadde made all redy therto. It happened so that ꝑ Emperour of Rome sent after hym for to come to hym in al the hast that he myghte/for two of his owne sones had accused hym to the emperoure of crealon. Thenne herode lefte all his purpose of Cryste as at that tyme and rode to Rome and had the better of his sonnes /& came home agayne ẅ more worshypp thã he had tofore/but yet alway he thought to slee Cryste/leest Cryst had come to mannes estate & wolde haue put hym out of his kyngdome. Thenne sent he anone and badde theym slee all the chyldren that were in Bedleem and in the countree about ꝰ were within two yere of aege/& that were borne the same day/and so they dyde. For kynge Herode was goynge and comẽge/& so taryenge. ij. yeres/and so he made to slee all that euer were within two yere of aege. And for he was so vengeable in ptye it fell on hymselfe. For a chylde of his owne was slayne amonge the

other the same tyme/but there came an aungell to Joseph and sayd to hym(Accipe puerum et matrē ei⁹ & fuge i egip cū. Take the chylde & his moder & flee in to Egypte & be there and so he dyde. Thus Innocentes were slayne without blame/& they were not ashamed of theyr owne shape/and they were cristned as home in theyr owne blode/and not in no fonte. Therfore ye shall vnderstande that there is thre maner of cristenynges. One is in water as we be cristned in the fonte. An other is as these chyldern were cristned in theyr owne blode/and a thousande martyrs moo ꝑ shedde theyr blode for Cristes sake. The thyrde cristnynges is in ꝑ faythe/in the whiche all patryarkes and prophetes & other holy faders that were before the Incarnacyon of our lorde Jhesu Cryst that beleued verely in the comynge of Cryste they were Cristned in the fayth. Thus may ye se what enmyte that ꝑ kynge Herode had to shed soo many chyldrens blode for Cristes sake that trespaced not to hym nor to none other. There wept many a moder for theyr chylde at ꝑ tyme. but god wrought full fayre for them/& that tyraunce shewed enmyte & is fell on hȳ selfe/for as he pared an apple wt the same knyfe he slewe hymselfe. Thus he was glad for to shedde blode gyltles/& therfore at ꝑ laste he shed his owne blode. For he that is without mercy & euer vēgeable ofte tymes vengeaunce falleth on hymselfe. And he ꝑ loueth to do mercy shal haue mercye/& this I may preue by an ensāple

¶Narratio.

¶We fynde in ꝑ lyf of sayne Syluester how Cōstantyne ꝑ emperour was mesell/& by cōsell of his leches/he gadred iij. M. chyldrē to be slayne/& theyr blode to be put i a vessel & he shold bathe hȳ in it. Themperour came rydynge in his chare there as ꝑ chyldren were/& theyr moders cryed dole-

fully vnto the emperoure. and made grete lamentacion to hym. Thenne the emperoure dyde demaunde his folowers what women they were ꝑ made ꝑ lamentacyon. And ꝑ people sayd ꝑ they were the moders of ꝑ childern ꝑ sholde ben deed for to hele hȳ. Thenne sayd themperour/it were a dolefull dede of vs all/to make thus many to be slayne ꝑ be layr bodies to hele one foule body & I am but a man as another is/& many of this herafter may be full good men and worthy/& stande themperour in good stede. Nay sayd themperour I wyll not do so/but lete euery womā take her childe ayen home wt̄ her/for they shall not be deed for me Thenne were the wymē gladde and mery and toke her childern with grete Joye to them and wente home. The nyght after as this Emperour laye in his bedde Peter & Poule came to hȳ and sayd. For the grete compassyon & pyte ꝑ thou haddest on the wymen & her childern/therfor sende after Sylluester and be crystened & thou shalt be hole and so he dyde. And as soone as he was crystned the lepr̄hode fylle in to the water and he was clene layre & hole. Thus ye may see how he ꝑ wyll do mercy shall haue mercy/and they ꝑ do vengeaunce shall haue vengeaunce So dyde Herode vengeaūce/& it fel vpon hymself. And Constātin themperour dyde mercy and he had mercy and grace I hope for euer & so may we all Amen.

O Lordinges & wymmen suche a daye ye shall ha[illegible]
Thomas daye ỳ was slayn for ỳ ryght of holy chir-
che & the lawe of this londe. This holy man Thomas was
borne in ỳ cyte of London / & his fader was called Gylbert
and was shyref of Londō Theñe afterwarde he ordeyned
hymself & went in to ỳ holy londe. & there he was take & put
in pryson / Then came a worshypfull woman to hȳ & sayd
yt he wolde plyghe her his trouth to wedde her she wolde hel
[illegible] & bryngе hȳ out of dysease. & he dyde so. Then came /
Gylbert home in to Englonde / & whā this womā came her
tyme she came after & met in london at ỳ chirche of Poules
thenne Gylbert made ỳ bysshop to crysten her & after wan
for to wedde theym togyder / & Gylbert gate sayt Thomas
on this woman So whan she was with childe / she dremed
in a nyght ỳ she came to sayne Poules chirche / but whā she
wolde haue gone in / she thought her wombe was so grete
that she myght not in to the chirche by noo waye. Thenne
on the morowe she went vnto her confessour & tolde hym
all the dreme. Thenne sayd he damme be glad & thanke god
hyghly. For ỳ hast a childe in thy body ỳ all holy chirche shal
be to lytel to receyue hym. Thenne was she glad & thā
ked god hyghly. And so soone after was this childe borne &
was called Thomas Thenne by space he wexed a man and
so he was a man in all degree For he serued the kyng man
ly & serued god worthely / & obeyed for the lawes of holy chir
che mekely. I may well saye he serued the kyng manly For
whan he was made chaūceler of Englonde / this lōde was
so ful of ouerlondyshe men and so sore oversette w̄ theym ỳ
there myght noman go by the waye vnrobbed But in shor
te tyme after. Thomas with his wysedome and with his
manhode drove them all out of this londe / so that all the
people myght go sauf and vnberobbed Thomas was also

manly in repayringe of the kynges maners that were lete falle downe destroyed. And in especyall the kynges palays at Londō & at westmynster that was all lete fallen downe But bytwene Sefter & wyncestre Thomas made to repayre it ayen/for he hadde there so many werkmen of dyuerse crafftes þ a man sholde vnneethe here his felowe speke for dōnynges of strokes He was also manly in dedes of armes for there as þ kyng hadde many Castelles & townes out of his hondes & he spente moche good for to gete theym/and shedde moche blood for þ gettyge of thes ayen at þ tyme and they were holde out of his hondes. Thenne Thomas wō his wyttes & wysdome gate thens ayen [illegible] in the kynges warres of Fraūce/[illegible] þ whan þ kyng of Englond [illegible] þ kyng of Fraūce was his eyrpetheyr [illegible] was as mān full in his armes [illegible] & rychest to-the & furste þ myghte [illegible] his apparayl was sadels brydels shone as [illegible] as wyn þ myght/ [illegible] also mātull in his [illegible] holde for his halle was [illegible] cape in þ somer seson strewed wō grene rushes/& in wynter wō clene hey for to saue the knyghtes clothes þ fassen the floute for vsaute of-plages to lyte on For there came so many euery day to [illegible] his mete & drynke/for he wolde haue al maner of dayntes þ myghte be folde in this lōde In so moche þ þ kyng hymself many tymes dyuarned came to Thomas to mete bothe for loue þ he had to Thomas/& also to see the arape/and also the reuell that was in. Thomas housholde for there spake so moche people worshyp to Thomas. And for more truer and also better loue that thenne was bytwene the kyng and Thomas whyle it laste was neuer bytwene two men. wherfore I put this ensample. ¶ It happed that it felle in colde wynter as the kyng and Thomas came

rydynge togyders in chepe ſyde at London. The kyng was
[illegible] of a poore man that was well nere naked / and had
no clothes & was lore a colde. Thenne ſayd ỳ kyng to Tho
mas / it were grete almes dede to gyue to this poore mā bet
ter clothes. Syr ſayd Thomas of ſuche ye ſholde take hede
Thenne had Thomas a clothe of gode ſcarlet & well furred
with ryche furre. Thenne ỳ kyng layde honde on this clo=
the & wolde haue pulled it from Thomas for to haue gyue
to this poore man / but Thomas helde it faſte. And thus
they wraſtled lōge. In ſo moche ỳ they were lyke to falle to
the grounde / but at ỳ laſt by fauour Thomas ſuffred ỳ kyn
ge to take his clothe of. And thenne the kyng caſte it to the
poore man / & [illegible] ſelle it / & bye
hym other / & yf thou [illegible] late ỳ better
euer whyle thou l[illegible] ned hymſelfe
wrothe. But in [illegible] robe was
ſo well beſette / [illegible] tyrſte
what was bytwene ỳ k[illegible] they
ſawe what it meaned / ỳ people were glad [illegible] grete
ſporte therof. ¶ This I ſaye to ſhewe you ex[illegible] well
they loued togyder / thus Thomas ſerued ỳ kyng [illegible] ſtly
Alſo we muſt lerne of our lorde patrone ſayn[illegible] to
ſerue god deuoutly For he ſerued god full deuoutely / for as
ſoone as he was made archebyſſhop of Cāterbury anone
he torned his lyuynge in to better lyuynge & thought to ſer
ue ỳ kyng of heuen as well as he had ỳ kyng of this worlde
before. And anone he layde awaye ſcarlet & ryche furres / &
all ryche abyllementes of clothe of ſylke and were clothe of
myddell pryce and caſt awaye ſylke & ſendell. & wered here
next his naked & bare body in ſuffrynge grete pouerte / and
harde punyſſhement of his fleſſhe that it ſholde not vſurpe
his good wyll and in lyke wyſe he made a breche of the ſa=

me ill whiche was so moche vermyn that it was an horry
ble syght for to se/but this knewe but fewe people. And e-
ry wednesday and fryday he made his confessour to bete hi
with a rodde vpon his bare body as a chylde is beten in ꝑ
scole. And he vsed euery daye for to wasshe thre poore men-
nes fete kneelynge on the grounde. And than he gaue to eche
of them four pens. And also moche more penaūce he vsed
in prayenge & in wakynge ꝑ were to moche to tell at this tyme. Thenne whan Thomas was in the abbay of Pountes-
nay/vpon a daye whan he had sayd masse he kneled downe
before the awter in his prayers. Thenne the abbot of ꝑ same place had to speke with hym/& stode vnder a pyler and
abode after Thomas/and he sawe our lorde Jhesu Crysse
appere to Thomas & colde hym how he sholde be slayne in
Launterbury in his owne chyrche for his sake/& bad hym
be stedfast & holde forth as he had begon. Thenne came tho
mas out of his chapell/& anone the abbot fell doune to the
grounde & sayd. Syr we may blysse the tyme & the houre ꝑ pe
were borne/& also blysced myghe the be ꝑ bare pou for to ha
ue suche vexacīō as I haue herde pou haue. Thenne sayd
thomas I charge the ꝑ thou neuer tell it to no man whyles
I am alyue/no more he dyde. But whā Thomas was ded
he tolde it openlyche all ꝑ people. Thus I may well saye ꝑ
thomas serued our lorde deuoutly. He deyed also for ꝑ sawe
of holy chyrch mekely/for whan he sawe ꝑ kynge begyn to
make lawes to ouerlet ꝑ holy chyrch & suche lawes as wol
de haue dystroyde the lande. Thenne Thomas put hym sel
fe forth & repreued ꝑ kynge of his myslydedes. Thenne was
the kynge wroche & made a parlyament at Northampton
and for that sayne thomas wolde not set his seale vnto the
cursed lawes the whiche the kynge and his sorye counceyle
hadde ordeyned and conkyrued in the realme. Anone they

called hym traytour to the kyng & exyled hym out of ꝑ londe
Thenne Thomas wente vnto the kyng of Fraunce for so-
cour and helpe/and full goodly and mekely he receyued
hym and all his clerkes and founde theym almoost .vij. ye-
re all that they behoueden. Thenne grete dysease and gre-
uaunce Thomas had of the kyng of Englonde/and al he
suffred mekely And thenne by treatyse and counseyll of ꝑ
pope and of the kyng of Fraunce/there was made a tyme
loue day betwene the kyng & Thomas. But whan ꝑ kyng
sholde haue kylled Thomas he wolde not/ For he sayd he
had made his othe he wolde neuer kylle hym . But badde hy
go home to his chirche boldely. Thenne by the counseyll of
the kyng of Fraunce and byddynge of ꝑ pope Thomas ca
me home to Cauntorbury/Thenne were there four cursyd
knyghtes of lyuynge that thought to haue a grete thanke
of ꝑ kyng & made her auowe togyder to slee Thomas & so
on childermalle daye almoost al the nyght they went & came
to Thomas halle-fyre Reynold berytton syr wyllyam tracy
syr Rycharde bryton & syr Hew mozley. Thesse syr Reynol-
de berytton for he was best of kynde. anone sayd he to Tho
mas/the kyng ꝑ is beyonde the see sente vs to the & badde ꝑ
ꝑ sholde alloyle the bysshop that ꝑ cursyddest. Thenne sayd
Thomas/they be not acursyd by me/but by the pope/& I
may not alloyle that he had cursyd. well sayd Reynold/thē
ne wele thou wylt not doo the kynges byddynge and swo-
re a grete othe by the eyen of god thou shalt be deed. Then-
ne cryed the other knyghtes slee slee/and they went dow-
ne to the courte and armed theym. Thenne prestes and cler
kes drewe them to the chirche to Thomas and spered the
dores to them. but whan Thomas herde the knyghtes ar-
med and wolde come in to the chirche and myght not / he
went to the doze and vnbarred it/and toke one of ꝑ knigh-

tes by the honde and layd/it besemeth not to make a castel of holy chirche and toke theym by the houdes & layd/come in my children in goddes name. Thenne for it was derke þ they myght not see nor knowe Thomas they layd/where is the traytour. Nay layd Thomas no traytour/but arthe bysshop. Thēne one layd flee for þ art deed/Nay layd Thomas I came not to flee but to abyde (Ego pro deo nostri paratus sum et pro defēsione iusticie ecclesie libertate) I am redy to deye for the loue of god & for the fredom and ryght of holy chirche. Thenne Reynold w̄ his swerdes poynt put of Thomas cappe & smote at his heed & cutte of his crowne that it henge by lyke a dysshe thenne smote ꝑder at hȳ and smote it all of Thenne felle he downe to the grounde on his knees & elbowes and layd God in to thy hondes I put my cause and the ryght of holy chirche & so deyed. Thenne che chyrde knyght smote/and his halfstroke felle vpon his clerkes arme that held. Thomas crosse before hym & so his swerde felle downe to the grounde & brake of þ poynt & he layd Gowe heys he is deed. And whan they were gone doun goynge ſyr Robert broke wente ayen and lette his fote to Thomas nekke and thurst out the brayn vpon the pauimēt Thus for the ryght of holy chirche & the lawe of the londe Thomas toke his deth Then how this martyrdome was knowen in Jherusalē ye shall here There was an abbey of mōkes/in þ whiche that same daye & the same tyme þ Thomas deyed a mōke laye at his herth/then for he was a good holy man of lyuynge/his abbot badde hȳ if it were not to goddes displesure whā he were deed he sholde come ayen & telle hȳ how he fared/& so whan he was deed he came ayen and tolde his abbot/whan he deyed an angell brought hym before god and as he stode there he sawe a bysshop come w̄ a grete company of angelles and other sayntes/and he sto

de before god at his Iugement/and his heed dropped dow
ne of blood of wounds that he had. Theune layd our lorde
to hym/thus it belemeth a man to come to his lordes courte
and anone our lord sette a crowne on his heed & layd thus
to hym. As moche as I haue gyue to Peter & poule/so mo-
che Iope I graunte the/And the monke layd here by I kno
we well that this is the grettest bysshop in Englonde and is
slayne for goddes sake. & wete well that I go to euerlastyn
ge blysse. This tolde the patryarke of Ierusalem soone af
ter that Thomas was deed/there came in to Englonde af
ter people to fyghe ayenst hethen men.

¶ Narratio.

¶ Also there was a byrde that was taught to speke & coude
saye sayt thomas as she had herde other pylgryms to speke
moche of sayne Thomas/& it happed on a tyme this byrde
satte without his cage and there came a sperha wke and
wolde haue slayne hym/and anone the byrde cryed on sayt
Thomas helpe and anone this sperha wke fell downe ded
for sayne Thomas of his grete grace & goodnes here ỹ byr-
de wyst not what she mēte/moche more wolde he haue her
de a crysten man or crysten woman that cryed hertely to hȳ
for helpe and socour.

¶ Narratio.

¶ Also there was a man that Thomas lōued passyngе wel
in his lyf/& it felle so ỹ this man felle syk on a tyme & came
to sayt Thomas tōbe prayenge hȳ of socour & helpe & ano
ne he was hole but after he bethought hȳ ỹ his sykenes was
encreasyngе to his soules hele & so went ayen prayenge Tho
mas ỹ yf it were more meye to his soule to be syke thā hole
ỹ he myghte be seke ayen/& so he was & thanked god & sayt
Thomas. Thefte whan ỹ kyng herde how ỹ goo wrought
so many myracles for sayt Thomas he wente to Cantorbu

ry barefoot & wolwarde almoost naked saue a fewe coetes
hyde his body & wente as he had be poore mā in this londe
prayenge to sayne Thomas of forgyuenes of his trespace/
and at the tombe he made all ꝑ couent by and by cā gyue
dyscyplyne on his bare body with a roode/and there he dāp
ned all forp customes and false lawes that was cause of ꝑ
debate betwene Thomas and the kynge before /& graun-
ted the chyrche her fredome agayne/ and wente his waye.
Thenne these .iiij. knyghtes whan they herde how god had
wrought for Thomas they were full sorp of theyr cursed ty
des/and cursed ꝑ tyme that euer it happened so with them
and lefte all theyr londes/and wente to Jherusalem in to ꝑ
holy lande to warre on goddes enmyes/but wyllyam Tra
cy was letted by the way/& fel seke and rored al his body in
so mache that hymselfe with his owne handes kest away ꝑ
fleshe lompe mele/and so deyed an horyble dethe. And the
other thre also deyed in a pyteous dethe soone after/& thus
within thre yere after ꝑ dethe of Thomas they dyed all fou
re/but as longe as they lyued they cryed euer mercy to god
and to sayne thomas/and so I hope they had.

¶ De circuncisione domini.

Ere frendes such a daye is called newe peres
daye/and is the fyrst day of the begynnyn-
ge of the newe yere that is comynge/and is
the laste daye of the yere that is gone. And
therfore this day ye shall come deuoutely
to god and holy chyrche to here your dyuine
seruyce forth this yere. For lyke as a good seruaunt that
hath a good mayster maketh his couenaunt but ones/but
holdeth forthe from yere to yere/ hauynge full truste in his
mayster that he wyll for his good seruyce gyue hym a good

rewarde in his grete nede at his leste ende. In the same wyse goddes seruauntes maketh couenaunte with hym but ones/that is at the crystenynge at fonte. And there he maketh a couenaunte to be goddes seruaunt/hauynge ful trust in god that at his grete nede that is at the grete daye of dome wyll quyte hym for his seruyce in euerlastynge blysse of heuen/and soo wyll he do to all that be good seruauntes. Thus this day is called newe peres day. It is also called (circumcisio domini). The circumcysyon of our lorde. Also this daye is called the newe peres daye. For this day is the fyrst daye of the kalender/and the yere gooth moche by ye kalender/therfore it is called newe peres day. Saynt Augustyn sayth. This day and this nyght herthen people vse many false oppynyons/and wytchecrafftes/ and false beleue the whyche be not to tell amonge crysten people lest they torne to yvse/wherfore ye that be crysten people be well ware lest ye be deceyued by ony false forcerye as by takynge counceyle of a man afore an other in byenge or sellynge or lenyng/in ye whiche some haue dyuers oppynyones/and yf they be well shryuen they be worthy for to haue grete penaunce for theyr mysbeleue/for that cometh of ye fende and not of god. This daye is called the circumcysyon of our lorde. For as holy chirche telleth this daye he was circumcysed/and bled his blode for our sake/for whan the flesshe was cut he bled fast and was full sore for he was but yonge and tender/& but viij. dayes olde/and therfore he bled the more. And ye shall wete ye he bled fyue tymes for vs. Quinq; enī vicib⁹ sāguinē suum p nobis effudit). The fyrst sheddynge was at this daye whan he was circumcysed. An other was for terre of his passyon/for ryght as a chylde wepeth for fere whan he seeth ye rodde had no harme/soo ye fleshe of our lorde swete blode for drede of a strōge passiō ye was comynge ye. iij. time

was in his flagellacyon whā he was beten wᵗ scourges so that all his body ranne on reed bloode. The .iiij. tyme was whan he was nayled hāde and fete on the crosse. The fyfth tyme was whan that Longyus perysshed his herte with a spere that water and blode came out of his woundes. And thenne they toke vp the crosse with the body and lyfte it vp on hye/and sodaynly they lete the crosse fall downe in to ꝑ mortayle that all the synewes/vaynes/and Joyntes brake and blode and water came out of euery woūde/this he suffred for vs. Thenne syth Cryst was cyrcumcysed and shed his blode thus for vs that was without sinne/and cyrcumcysyon is for synne remedy & helpe/why wolde he be circūcysed that neuer dyde synne. Scūs augustinꝰ dicit ꝓpt quattuor causas). Saynt Austyn sayth it was for four causes. The fyrst was for to make a seeth with the Jewes/for elles they wolde & myght haue sayd that he had not ben of theyr lawe/wherfore they wolde not receyue hym/nor consent to his techynge/this was to deceyue ꝑ fēde. For right as the fende deceyued Adam and Eue/and so all mankynde was dampned/soo it fel to Cryste to deceyue the fende/ where thrugh all mankynde myght be saued. Thenne whā the fende sawe that he was cyrcumcysed as an other childe he wende that he had taken the penaunce in remedy of ory= gynall synne/and so he knewe hym not to an other chylde For yt he had knowen him verely that he had come to haue bought mankynde/he wolde neuer haue cysed the Jewes to haue put hym to dethe. The seconde cause was that our lady was wedded to Joseph for to deceyue the fende/for ꝑ fende sholde wene that Joseph had be his fader and not cō= ceyued of the holy goost. The thyrde cause why he was cyr= cumcysed/ꝑ was in contempynge the olde lawe in grete cō forte to the olde faders that were of the olde testamente. For

and yt he had be cryſtened̄t not circūcyſed it had ben a gre-
te dyſcomforte to all ỹ were before thyncarnacyō of Cryſt
The.iiij.cauſe of his cyrcumcyſion was/for our lorde wyſt
well ỹ there wolde came heretikes after ỹ wolde haue ſayd
ỹ Cryſt had a body of ỹ erthly fantaſy/& not of fleſſhe and
blode as one of vs haue/for a body of the ayre may not ble
de. And therfore to put away all ſuche errours Cryſte was
cyrcūcyſed & bled in the cuttynge of his fleſſhe. The whiche
fleſſhe was cut frome his membre/& an angell brought it
after to kynge Charles for the mooſt precyous reliqe of the
worlde /& for the greteſt worſhyppe ỹ he coude do therto he
brought it to Rome to a chyrch ỹ is called (Sctā ſcīōr. And
for theſe foure cauſes Cryſt was cyrcūcyſed. This day alſo
is called the vcas of the natyuyte ỹ is ỹ. viij. day of our lor
des byrthe in grete tokenynge to all vs ỹ be goddes ſeruaū
tes to thynke on theſe. viij. dayes that folowyth his byrthe.
The fyrſt day is to thynke in wardly on ỹ ſede ỹ we were cō
ceyued of/that is foule and abhomynable in it ſelfe/that a
man or a woman be they neuer ſo fayre/that & they ſawe ỹ
mater̄ them wolde be aſhamed in them ſelfe to thynke that
euer they were conceyued of ỹ foule thynge. The.ij. daye is
to thynke how greuouſly he payneth his moder in his byrth
in ſo moche that it is a grete miracle of god ỹ ſhe may haue
her lyfe. The.iiij. daye is to thynke how feble & how wret
ched he is borne/for all the beeſtes of kynde ſomwhat they
can helpe themſelfe/ſaue onely mankynde/he neyther may
not helpe hyme ſelfe in no degre but deye anone/but yf he
haue helpe and ſocoure of other. The.iiij. daye is to thynke
in how moche peryl & dzede he lyueth/therfore in euery pla-
ce wethe foloweth hym and his euery daye redy to fall on hȳ
what tyme ne where no man knoweth/but onely god hym
ſelfe. (Incert⁹ eſt locus i quo mors te repetat) It is vncer

tayne there as dethe abydeth the. The. v. day is for to thynke how horryble dethe is whan he cometh. For in shorte spa ce and tyme he maketh a man for too stynke loo that all ꝑ beste trēdes ꝑ he hathe in the erthe & hyde him there The. vi. daye is to thynke how sorowfull is ꝑ departynge of the bo dy & the soule ꝑ may not be departed tyll the hert in the bo dy breke for drede of the syghtes that the soule shall see that for grete sere the herte breketh (O mors ꝯ amara est memo ria tua (O thoughth how byteer is it to thynke vpon ꝑ. whā ꝑ attcominge to ony man. The. vij. daye is to thynke how dredful is the dome ꝑ he shall go to anone/& how strenghe his Jugement shall be/Thenne he ꝑ wyll thynke on thyse viij. dayes I hope he shall be circucysed/ꝑ is he shal be cut a waye from the lust of his flesshes of synne/and so do depe te from this worldes lykynge/& thus cometh the. viij. daye ꝑ is the vtas of Crist ꝑ is the Joye of blysse ꝑ neuer shall ha ue ende. To the whiche god brynge vs all to Amen.

¶ In die Epiphanie.

OF Dod frendes this daye is called the. xij. daye/but it is the. xiij. daye of Cristis byrth the whiche daye ho ly chirche called it (Epyphania dñi) That is to saye/ꝑ she wynge of our lorde Jhū cryst very god & man for this daye he was shewed very god & man/by thre offrynges/by his crystenynge and also by tornynge of the water in to wyne The. xiij. daye of his byrth by offrynge of the thre kynges. And that same daye. xxx. wynter and. xiij. dayes after his byrth he was crystned in the water of flom Jordan. And that same daye. xij. moneth he torned water in to wyne at the weddynge at Cana galylee. But the fest maketh moost mynde and mencyon of the thre kynges offrynge and ther fore lete vs folowen the fourme of holy chirche and ye shall

here how it felle of her offrynge to our lorde Jhesu crystyn
ry god and man. Thyse thre kynges were of the lygnage ꝑ
propheryed how a sterre sholde shyne of Jacob/but they we
re noo Jewes kynde/but they had herde by ꝓpheeye of this
wherfore they had grete desyre & lust to see it/and so ofte
tymes whā they myght came togyder vpō certayne hyghe
hylles thenne they wolde dysputе amonge theym of this ster
re So it happed vpon Cristmalle nyght the same tyme as
our lorde was borne they were togyder and were dysputyn
ge of this sterre (Super montem) Upon the hylle (Dñs e
nim erat natꝰ) Our lorde was born (Et apparuit illis) And
appyered to thē i ꝑ sterre as a faire childe & vnder his heed a
bryght crolle of golde/& sayd thus to thē Go ye anone in all
the hast ꝑ ye may in to ꝑ londe of Jury & takew̄ you golde
myrre & ensence/and offre thyse thre thynges to hym ꝑ ye shall
fynde there now borne kyng of Jewes very god & man and
I shall be your gyde & lede you to ꝑ waye Thēne anone for
grete hast they toke bestes ꝑ ben called dromedaryes/that
ben of suche kynde/they be loo swyfte ꝑ they wyll rēne ten
der in one daye/thā ony other best wyll renne or goo in thre
dayes. And so they came to Jherusalē/ꝑ was the chyef cy
te of all Jury hoppynge ꝑ they sholde here there some tydyn
ges where ꝑ this childe was borne. But as soone as they
torned in to the Cyte of Jherusalē then they lost ꝑ syght of
ꝑ sterre that ladde them euer ꝑ waye tyll ꝑ they came thyder
bryghter than the sōne. Then whan they came to ꝑ cyte of
Jherusalē/they rode to kyng Herode/for he was there ꝑ sa
me tyme & sayd to hym (Ubi est qui natꝰ est rex iudeorum)
where is he that is borne kyng of Jewes (Uidimus enī stel
lam eius in oriente) we sawe his sterre in ꝑ Eest (Uenimus
adorare eum) we be come to worshyp hym. Thenne kyng
Herode was troubled and all the Cyte with hym/but more

for flaterynge of hym chēne for ony loue ꝑ they hadde to hȳ
Thenne kyng Herode asked his clerkis where ꝑ this childe
sholde be born And they sayd/in Bethleem Jude. Thenne
kyng Herode asked the kynges prpuely of ꝑ sterre/& badde
them go in Bethleem & worshyp the chylde and come ayen
by hym/& telle hym where he myght finde the chylde/that he
myght go and worshyp hȳ. And thenne the thre kynges of
Coleyne were passed fromē kynge herode goynge towarde
Bethleem/anone ꝑ sterre apppered to theym & whan they
sawe that ꝑ sterre was come ayen they were glad in theyr
herres And as it is in many places paynted/the kyng ꝑ is
it in the myddell for grete Joye of the sterre/he loked bac-
warde to his felowe behynde hym/& with his fyger shewed
hym the sterre/and ꝑ his the cause ꝑ the myddel kyng loked
backwarde. And thȳ the sterre brought theym to Bethleem.
And whan ꝑ sterre came ouer that hous there as our lorde
was in it stode stylle. And chēne the kynges lyghted downe
and wente in to ꝑ hous/and with all ꝑ reuerence that they
coude knelynge downe & offred eche of theym thyse thre thȳ
ges(Aurum thus et myrram)Golde ensence and myrre/
knowlechynge by the golde/that he was kyng of all kyn-
ges. And by the ensence /that he was very god. And by the
myrre/that he was very man/and sholde be deed and lay-
de in graue without rottynge. For as golde is chyef of all
meralles. Ensence is brente in holy chirche in the worship
of god. Myrre is an oynement that kepeth the bodyes frō
rottynge Thus whan the kynges had done theyr offrynge
by techynge of the angell(Per aliam viam reuerti sunt in
regionem suam) By an other waye they wente to warde
theyr owne londes and left kyng Herode / and the sterre
vanysshed awaye from them. Then as sayne Bernarde sa
yeth Joseph kepte of this golde as moche as hȳ neded to his

trybute that he sholde paye to the Emperour/and also more to kepe our lady with whyle she lay in childe bedde/and the remanaunt he deled to poore people suche as had grete nede therto. The encence he brent to put awey the stenche the of the stable there as she laye in And with the myrre our lady anoynted her chylde to kepe hym from wormes and dyseale But what be fel of the kynges after I fynde no thynge in certayne. But some people haue an opynion how that sayne Thomas of ynde crystened theym whan he came in to ỹ countree of ynde. And thanne as the sterre lyghtned theym to Crystys byrth so the holy goost lyghtened theym in theyr soules/& thaught theym the partyght waye of the byleue. and also of partyght and gracyous lyuynge. In so moche that they lefte all theyr kyngdome and wente forth on pylgremage. that is to saye to Jherusalem and to many other places. And so they came forth to Mylayne/and there they deyed all thre And so after they were translated to Coleyne/and there they be yet. Now so haue ye herde by thyse thre kynges how our lorde Jhesu cryst was this daye shewed very god and man/ wherfore lyke they offred with deuocyon. so sholde ye do your offrynges whan ye come to holy chyrche/knelynge downe with all ỹ reuerence that ye can or may not on your one knee as to a temporall lorde/but on bothe your knees and do worshyp hym with good prayers. Thenne offre ye precyous golde/ for there is no golde soo precyous as is ỹ good deuote prayer/& thenne holde vp your hondes to hym with all the reuerence that ye can/& with a deuoute herte praye to hym & shewe hym all the loue of your hertes. And thenne ye offre to hȳ ensence. For there is no ensence so sauoureth so swete & gyueth so encensyall an odoure brennynge in the ayre as

dooth good prayers that is sayde wich a brennynge loue in clene charyte. And yf thou do thus thenne ꝑ offrest kneelynge on thy knees/make a croise on the erthe & kysse it/and thinke well ꝑ thou a. te but erthe. Thenne must ye offre myrre. For ryght as myrre kepeth a body from rotynge/so ꝑ minde of vertue kepeth a mannes soule frō wedly synne. In this wyse do ye your offrynge/ & these shall ye haue as moche mede as hadde thyse thre kynges. Also he was shewed bothe god & man at his crystenynge For he came to ꝑ water of Flome Jordane he went to ꝑ water & halowed it. For right as he was circumcised to conferme ꝑ newe lawe/for no nede ꝑ he had therto/for he was clene without synne/but for to make ꝑ sacramēt ꝑ shold wasshe theym/toke crystenyng in his name fro all synnes. Thēne was Johan baptyste redy & moche people wt hym that came to ꝑ crystnynge Thēne sayd Johan coo our lorde all quakynge & tremblynge/blyssed lorde thou art goddes lambe without synne/thou hast no nede to be crystned of me/but I ꝑ am a man goten and borne in synne hath nede to come & be crystned of ꝑ in remyssyon of all synnes. Thenne sayd our lorde Jhesu Johñ suffre at this tyme. For thꝰ we must fulfyll al ryght wilnes And Johñ crystned our lord Jhesu cryste And as it is credible/our lady was crystned after wt other dyscyples of cryst all the people that were comen thyder Then whan al wer crystned/our lorde went out of the water/and as he wente oute of ꝑ brynke of the water and all the people with hym. Aperti sūt celi) Heuen opened & a grete light beclypped hym in syght of all the people. The holy goost came downe in lykenes of a whyte douue/and syghte vpon oure lordes heed And the fader of heuen spake and sayd thus in herynge of all ꝑ people. Hic est filius meus dilectꝰ in quo michi bene complacui). This is my well beloued sone ꝑ whiche plea-

seth me. This was to teche all cristen people ꝑ tayth of the beleue of holy chyrche. For all cristen people be bounde too beleue stedfastly in ꝑ fader & the sone & the holy goost. In baptismo xp̃i tota trinitas se manifestauit. scilicz pat in voce: filius in carne. spūs lanet⁹ in colūba & totū celū apertū est). In cristes baptysme all the hole trynyte was shewed. For ꝑ fader spake in voyce whan he sayd. Hic est fili⁹ me⁹ dilectus). This is my well beloued sone/ & was there bodely whan Johan baptyst sayd. Ecce agnus dei). And ꝑ holy goost was seen. Sicut colūba). As a whyte douue. The se ben thre persones in one godhed/ for ꝑ fadr spake above/ & the sone was there bodely/ & the holy goost in lykenes of a douue. ye shall beleue ꝑ these thre persones be but one god in trynyte/ this beleue ye shal knowe on ꝑ water brynke/ ꝑ is in your crystnynge at ꝑ fonte. wherfore he that beleueth thus/ & dooth werkes of beleue shal be saued. Qui crediderit et baptisat⁹ fuerit salu⁹ erit). He ꝑ beleueth & is baptysed shall be saued & folowerth ꝑ werkes of beleue. Qui vero non crediderit condēpnabit). And he ꝑ belyueth not & dooth not ꝑ werkes of beleue shall be dampned. The werkes of beleue ben mekenesse charyte/ for without these two no man may be saued And he ꝑ hath these two is wryten in the genelogy of our lorde Jhesu cryst. ꝑ whiche is redde in Cristmas/ that begynneth above with Abraham/ & so cometh downewardes to Joseph & to oure lady/ in shewynge that he ꝑ is moost mekest in herte is moost next our lord Jesu cryst. And suche he auaunceth in euerlastȳge blysse. And therfore the genelogy this nyght begynneth at Jhesu cryst and gooth vpwardes to Abraham and soo to god. Also he shewed verey god in trynyte whan he tourned water in to wyne at the weddynge. It happened so ꝑ the people lacked wyne whyles they were at the meete. Thenne badde oure

lorde that they sholde take. vi. stones or pottes þ were emp ty & bad fyll them with water / & they dyde soo. Thenne our lorde blysled them & badde that they sholde bere them to hȳ that began the table / and lere hym begyn / & then he began and sayd that it was the best wyne that euer he dranke. Thus our lorde shewed hymselfe bothe god and man / god that he tourned water in to wyne / and man that he ete and dronke with them. This myracle he shewed at the weddyn ge in tokenynge that he blysseth all weddȳges that be done after the lawe of holy chyrche. and therfore kepe your wed locke / and be in ful faythe and beleue of holy chyrche as ho ly chyrche techeth / & so ye shall come to endles blysse. Amē.

De conuersione sancti pauli.

Ere frendes suche a day ye shall haue saynt Poules daye that is called conuersyon of sayne Poule / for that daye he was conuer ted and tourned fro a wycked tyraunt in to goddes seruaunt / from an hyt man and a proude / in to a meke man and a good man and frome the dyscyple of the deuyll in to goddes holy ap postle. So for this man was torned from all wyckednes in to grete goodnes / in grete helpe and socoure to all holy chyrche. Therfore holdeth his conuersyon and so do we of no mo / but of hym onely / & that for thre causes. The tyrste for grete myracles in his tornynge / & for the grete Jope in his defendynge / & for the ensemple of his amendȳge. Fyrst or he was torned he was called Saule / for tyghe as Saule þ kynge of Jerusalē pursued Dauid to sle hȳ. So dyd saul le pursue Cryste & his dyscyples to bryngе them to dethe. Therfore whyle cryst went here in erth this Saule wolde neuer come to here his techȳg. But as soone as Cryst was styed in to heuen / than anone this Saule for he was lerne

& coude the Jewes lawe/he began to withstande & gayne-
sayd Crystes dysciples dysputynge agaynst thē/& pursued
them in all that he myght in full entent to haue dystroyed
them/& all crysten fayth. Then on a daye he dyspured w̄
sayn Steuē/& for he myght not ouercome hym/he bethought
hym how he myght bryngе hym to his dethe/& so he lefte hym
neuer tyll he was deed. Then it is ẏ maner of ẏ fendes chil
dren whan they haue done a cursed dede for to be glad the-
rof/proude in herte & encreasе in theyr malice/so was Sau
le gladde of the dethe of sayn̄t Steuen And for he wolde ha-
ue goten hym a name of wyckednesse passynge all his felo
wes/he went to thē ẏ had the Jewes lawes in keppynge &
gate hym a lettre of warrau̇nt to take all ẏ beleued on Crist
& bryngе thē to Jherusalē to be put to dethe there. Then whā
he had these letters he toke suche a enuy ther w̄in his hert
ayenst crysten people ẏ whā he herde ony man speke of thē
anone for grete angre he wolde snese at the nose & frooth at
the mouthe for angre: and grynte w̄ his tethe/threteny̆nge
& menacynge towarde them/that all crysten people were
aferde of hym. Than on a daye he herde ẏ in the cyte of Da
maske was moche crysten people hyd for drede/and so he ro
de thederwarde. But anone our lorde Jhesu cryst shewed
his swetenes of his grace whan this Saule was in his hye
pryde/& in wyll to haue wne mooste harme. Thē aboute mid
daye our lorde keste a grete lyght of grace aboute hym ẏ whi
che was moche bryghter thā ẏ sonne/& the light sayd vnto
Saule in this maner of wyse. (Saule saule qui me perse-
queris). Saule saule what folowest ẏ' me. And anone he
was aferde/& fell downe of his hors & cryed & sayd for grete
fere. (Quis es tu dñe) Lorde what arte thou. Than sayd
our lorde to hym. (Ego sū iesus nazarenꝰ. I am Jhesus
of nazareth/for ẏ was ẏ name of his manhode. Then sau-

le anone byleued in hym & sayd Lord what wylt thou that I shall do Thenne sawe the people about hȳ the lyght & herde the voys/but they sawe noo thynge/but anone wēte to Saule & toke hym vp by the hondes. for he was blȳde and myght not see/and so ladde hȳ to the Cyte to a good mannes hous. And there he was thre dayes & thre nyghtes fastȳge/& nother ete nor dranke ne myght not see/but euer prayed to god for drede of ȳ vpsyon. The whiche tyme the holy ghoost taught hym Cristys sawe Thēne ȳ thyrde daye one of Cristys dyscyples that hyght Ananyas as god badde hȳ came to hym full sore aferde & sayd(Saule frater dñs Jesȳ misit me ad te qui apparuit tibi i via) Saule the lorde hath sente me to ȳ Jhesus ȳ appyered to the in the waye/& that thou sholdest see and be cristned And whan ȳ Ananyas layde his honde vpon his heed/anone he saw clerely & ther fell from his eyen lyke scales of fysshes/and whan he hadde crystened hym he called hȳ Poule & thenne ete and was cōforted/and had his strenghte/& was there a fewe dayes with ȳ dyscyples. Thenne wente he in to the Temple/& preched opēly of our lorde Jhesu cryste/preuynge clerkely ȳ he was both god and man/and none other(Stupebant enim omnes qui audiebant et dicebant) For lothe all they that herde hym were astonyed & sayd/that it was a grete myracle & grace of god of his lorn conuersyon. For he that was so cursid of liuȳge so sytell before was so soone torned to god and man. Thus may ye here how grete a miracle that god shewed in his conuersyon. And how grete Joye holy chirche maketh of his defendynge/it was grete Joye to all crysten people that was a lytell before bely to destroye crysten peple anone after as redy to encrease crysten peple And he ȳ was so bely & gladde to shed crysten mēnes blood Thenne he was as redi to shedde his owne blood for them And as

help as he went to put them to dethe/themne with as good a wyll he was redy to take ꝑ dethe for them/and there as no man durst preche the worde of god for hym/after ꝑ con forte ꝑ they had of hȳ/they spared not for lorde nor for knyght but openly preched ꝑ worde of god/ & taught ꝑ fayth after in euery place. And he ꝑ to lore was so proude & so fyers/& soone after was made so meke & so lowly ꝑ he fell to the grounde to euery cristen manns fote ꝑ he trespaced to & meekely besought them of mercy w̄ a full pacyent herte. wherfore sayne austyn lykeneth hym vnto an vnycorne of kynde ꝑ bereth a horne in his browe/& w̄ that horne he sleeth all ꝑ beestes ꝑ he fyghteth w̄. Also he is so fyers of hym selfe ꝑ there may no huncer take hym/but thus they wyl begyle hym. They wyll sette where ꝑ vnycorne haunteth & vsed to walke. And there they wyll sette a mayde. And as soone as the vnycorne seeth the mayde/anone by kynde he wyll fall downe & laye his hede in her lappe/& thanne all his myghe & strength is gone. And thenne they come & take hym. Thus he sayth/ ꝑ sayne Poule was fyrst so fyers in hȳ selfe/ ꝑ they durst not preche there as he was ne spoke to hȳ for drede. But whan our lorde Ihesu Cryst shewed to hym swetenes of his grace/& this sayre mayde ꝑ is the lawe of holy chyrche anone Poule fell downe to the grounde & was subget to al cristē people/wherfore holy chyrche was glade of his defendynge. He is set also in hye exsample of hye amendynge for our lorde is soo gracious ꝑ all cristen peoplē may be saued ꝑ wyll forsake his mysse beleue & be conuerted. Multo magis gaudiū erit in celo super vno pecca tore penitenciā agente quam super nonagīca nouem q̄ nō indigēt penitēcia). There is more Joye in heuen vpon one synner repentaūt doynge penaunce/than vpon. xcix. that dyde neuer commytte synne. And therfore our moost blyssed

lorde wolde that all were cõuerted/wherfore in hys enlam
ple & confortte to all synfull people he set sayne Poule to lo
ke vpon. For though a man had done neuer so moche syne
and he wolde forsake his synne & synne no more/thenne al
the company of heuen maketh Ioye and melody of his cõ-
uersyon/as we do here in erthe of the conuersyon of sayne
Poule. But there is moche people that loue more synne &
lust & lykynge in this worlde than they loue god. For there
be many that neuer wyll leue synne/neyther for loue of god
ne for the delyte of the blysse of heuen/nor for fere of ꝑ fen-
de/nor for drede of the paynes of hell. But some saye ꝑ god
wyl neuer lese that he hath bought so dere with his passyon
But they that say so be not wyse. God wyll that none we-
re lost/but beware thou lese not thy selfe. For all ꝑ whyle
thou louest more synne than god/and hadyst leuer to serue
the fende than god/thou arte cause of thyn owne dampna
cyon. For whyle thou hast more wyll to serue the fende and
be his chylde than godes chylde ꝑ lesest thy selfe/& god hath
ordeyned fendes to tourmente theym in euerlastynge pay
ne. But sayne Gregory sayeth. They that shall be dãpned
begynne theyr penaunce here in this worlde in parte/& af
ter theyr dethe cõtynueth for euermore. wherfore I tell you
this ensample. Narratio.

¶ There was a man that was an officer with a lorde & fro
de accused/and on a tyme as he rode towarde a manoyr of
his lordes he fell out of his mynde/& dysfygured his hors &
ledde hym to a manoyr of his lordes. And thenne anone ꝑ
bayly te perceyued how it was with this man ꝑ he was dy-
straught out of his mynde/& anone made ꝑ people to dyn
de hym to a post in a berne. Soo whan this bayly had sa
ged and all his seruauntes/he badde one of his seruaunte
go and loke how this man dyde. And he went to this man

And whan he came there he sawe thre blacke dogges pluc kynge a way this mannes flesshe frome the bones. Thenne was this seruaunt so aferde that vnneth he had his mynde but went to his bedde & laye there seke longe after. And on the morowe whan the people came there as this man was bounde/they founde no more of this man but the bare bones/and all the flesshe was clene away. Thus ye may se he that contynuelly lyueth in synne/may be full sure of a foule ende. And though his ende semeth fayre in ꝑ syght of mã yet it is ryght foule in the syght of almighty god and al his aungelles/wherfore it is nedefull for euery crysten man & woman to amende hym whyle he is here in this lyfe & hath tyme & space of amendement & he ꝑ dooth so shall come to fayne Poule & be there with hym in euerlastyge blysse. To the whiche brynge vs our lorde. Amen.

De purificatione marie virginis.

OF Dod frendes suche a day ye shal haue Cãdlmes day that day maketh mynde & mencyon of our lady of her sone/& specyally in thre thynges Of our ladyes purificacyon/in Symeons meetynge. And in candelles offrynge this day is called the purificacyon of our lady/in englisshe it is ꝑ clensynge of our lady. But for no neede ꝑ she had ther to/for she was enclensed w̄ the clensynge of ꝑ holy ghoost in cõceyuynge of her sone/but there was in her no maner of fylthe. But for ꝑ day was the .xl. day from the byrthe of her sone. And was called in ꝑ Jewes lawe the day of ꝑ purysicacyon. Not onely for our lady/but for al other womẽ wherfore we call it ꝑ purysycacyon of our lady. The lawe of ꝑ Jewes was suche ꝑ whan ꝑ as a woman was delyuerd of a man chylde she was holde vnclene. vij. dayes after/&

than the lawe gaue her leue to goo to her husbonde but yet
she was vnclene .xxxiij. daies. But vncill .xliiij. dayes were
fulfylled she sholde holde her without ꝑ chirche w̄ her offri-
ge/ & the offrynge in this dayes was of a riche mā a lambe
for a poore mā was a payer of turtell wuues/ or elles other
douues & so offred our lady w̄ her sone. & if a woman be de
liuered of a mayden chylde/ she sholde double al those same
dayes afore said/ ꝑ is to say the comyng to her husbōde/ & al
so ꝑ comyng to the Temple & so this is ꝑ reson therof For it
is so ꝑ all grete clerkes saye ꝑ it is .vij. dayes after whan a
womā hath conceyued a manchild or ꝑ ꝑ same seed cometh
to blood/ and it is also .xxxiij. daye after or it come to ony
shap of man/ & thā god sendeth lyfe in to it. And yf it be a mai
de Childe it doubleth all to dayes bothe in tournyng in to
blood & also in happe of body & this is ꝑ cause Eue ꝑ was
ꝑ fyrst tourmed womā ꝑ euer watched our lord more thā
dyd ꝑ man Adā/ Therfore she is ꝑ lenger in tourmyng Thy
for frellhely cōplexion of a mā & womā she is vnclene in her
seke/ therfore this Purificatiō is ordeined. But vnderstāde
well ꝑ our lady had none nede of this clensyng/ for she cōcey
ued not w̄ cōplexion of man but onely of ꝑ holy goost/ so ꝑ
she was clene of all maner of fylth touchyng cōsence of mā
But yet she wente to the tēple as other woman dyde specy
ally for foure cause. The fyrst was to fulfyll scripture ꝑ
sayth thus (Quāto maior es tāto humilia te) The hygher ꝑ
thou arte in degree ꝑ meker ꝑ sholdest make ꝑ Thy dyd our
lady/ for she wist well ꝑ she was moder to godes sone of he
uen/ & had soo grete worshyp passyng all other women/ yet
she made her as ꝑ poorest cōpanye. The seconde cause was
as she fulfylled ꝑ lawe of circūcision of her sone in ꝑ same
wyse she fulfylled ꝑ purificatyō & in offrynge of her sone in
ꝑ tēple doyng for hy as other poore womē dyd for their chil

derne. The thyrde cause to stope the Jewes mouthes/lest they hadde sayd ꝑ she had not done ꝑ lawe/& so caste agrete sclaūder ayenst her in time comyge. The fourth cause was to gyue ensāple to all other women ꝑ they sholde come to the chirche after ꝑ byrth of her childerne/& thanke god ꝑ he hadde saued them from deth in her trauayllynge. For in ꝑ tyme a womā is in greet peryll of deth/for there is no sykenes in ꝑ worlde ꝑ gooth sonyer deth/for thyse causes holy chirche maketh myde of our ladyes purificacyō It maketh mynde also of ꝑ comynge of Symeon and Anne. Simeon ille senex diu vixerat eras cōpatatur anne) This Simeon was a pallyge olde mā. But he had prayed to god besely al his lyf ꝑ he sholde neuer dye tylle he had sene Cryst bodily i this worlde/& so he dyde. And this Anne prayed ꝑ same/Il so ye shall vnderstād ꝑ this Anne was not our ladyes/mo der/but an other Anne that had hulbōdes seuen yeres/and whan her hulbōde was deed she wolde not be wedded no more/but lyued tyll she was. lxxx. yere olde & serued god in the Temple nyght & daye and prayed ꝑ she myght see god or she deyed/and our lorde graunted her. Thēne whan our lady came in to the Temple w̄ her sone/the holy ghost warned Symeon & Anne/and anone they w̄ moche Joye wēt ayenst hym & brought hym in to the Temple(Et simeō accepit eum in vlnas suas) And Symeon toke hym in his armes with all the reuerence that he coude and myght and sayd vnto hym in this maner of wyse that folowerh(Nunc dimittis seruum tuum domine secundum verbum tuum in pace) O thou lorde now suffre thy seruaunt after thy worde in peas. And so with all the worshyp and reuerence that he coude he loued and thanked hym that he wolde lete hym lyue so longe to see hym bodely with his eyen / where in mynde of this whan a woman comerh to the chirche of a

childe/she abydeth at the chyrche doze tyll the prest come & caste holy water on her/and taketh her in by ꝑ honde in to the chirche/gruynge her leue after to come to the chirche/& to go to her husbonde. For and they haue comened togyder before/they must shryue theym both therof & take her penaunce. Also holy chirche maketh mynde of candeles offrynge And as ye see it is a comyn vse for all cristen people ꝑ be of conuenient age to come that daye to holy chirche & bere a candell brennynge in procession. Be like they were bodily with oure lady. But now ye shal here how this worshypfull fest was fyrste founde. Sometyme whan the Romains by grete mygh; and royall power conquered all the worlde for they had grete domination/they were so proude that they forgate ther gode made hem dyuerse goddes after her owne luste. And so amõge all they had a god ꝑ they called Mars that had be tofore a notable knyghe in batail. And soo they prayed to hym for helpe/& for they wolde spede ꝑ better of this knyghe/ꝑ people prayed and dyde grete worshyp to his moder ꝑ was called Februa/after the whiche woman moche people haue oppinion that this moneth ꝑ is called. Februarij. wherfore the fortõde daye of this moneth is Candelmasse daye the Romayns this nyght wolde goo about the Cyte of Rome with torches & candels brenõge in worshyp of this woman Februa/for hope to haue the more helpe & socour of her sone Mars Thenne was there a pope that was called Sergius & whã he sawe cristen people dyde we to this fals mawmetry & vntrue byleue. He thought to vnd this foule vse and custome & tourne it in to goddes worshyp and our ladyes. And gaf commaundement/that all cristen people sholde come to chirche and offre vp a candell brennynge in the worshyp that they dyde to this woman Februa/and to worshypp to our lady and to her sone

oure lorde Jhesu cryste. So that now this fest in solempne halowed through all crystendome. And euery cryste man and woman of conenable age to come to chyrche and offre vp her candels as though they were bodely with our lady hoppnge for this reuerence and worshypp that they do to our lady to haue a grete reward in heuen/and of her sone our lorde Jhesu Cryste/and so they may be syker and it be done in clene lyfe & with good deuocyon. A candell is made of weke and wexe. So was Crystys soule hydde within the manhode. Also the fyre betokeneth the godhede/Also it betokeneth our ladyes moderhode and maydenhede/lyght with the fyre of loue. Also it betokeneth euery cryste man and woman that doth good dedes with good entente and partyght loue and charyte to god and to all cryste people wherfore yf there be ony of you that his candell of charyte be quenched/goo anone and be accorded with his neyghbours and lyght his candel/and then offre it vp for that is goddes wyll. And yf ye doo not thus ye shall lese all youre mede and all youre merite in heuen.

¶ Narratio.

¶ We rede in the lyf of sayne Dunstone, how that his moder whan she was with childe with hym/ she came to the chirche vpon Candelmasse daye. And whan all the people hadde gone a procession with her candelles brennyge and came in to the chyrche euery man & women with his lyght in his honde/sodenly all the candelles in the chirche wente out and a grete derkenesse come therwith/that vnneth one myght see an other/and whan they had stande so longe full lore agayll. There came a fayre lyght from heuen and lyghted yᵗ candell yᵗ sayne Dunstons moder had in her handes

And thenne other all other toke lyght in token̄ge that he was in her body that sholde sempre many mennes chaꝑre that before were quenched with envy.

Narratio.

Also there was a woman ꝑ was trwe in our ladyes ser uice/ & many tymes for mary es sake and loue ꝑ she had to her/ she gaue a waye all her best clothes/ and went in the worst her selfe So it happened on a cādelmas day she wol de haue gone to ꝑ chyrche/ but for she was not honest ly arayed she durste not for shame/ for she had done a way all her best clothynge. Thenne was she sorye ꝑ she sholde be wout masse ꝑ day/ wherfore she went in to a chambre that was nyghe her place. & there she was i her prayers and as she prayed she fell a slepe & thā she thought she was in a fay re chyrche & sawe a grete company of maydens comynge to the chirche & one was passyng all other moche fayre/ & wēt afore with a crowne on her heed/ & she kneled wn̄/ and al other by her Thēne came there one w̄ a grete burden of cā delles/ & fyrste he gaue ꝑ mayden a candell ꝑ had the crow ne on her hede & so after all the other maydens ꝑ were in ꝑ chyrche/ then he came to this woman & gaue her a chandell than she was glad/ & than she sawe a preest & .ij. dekens w̄ two cerges brennyge in theyr hondes goynge to ꝑ auter re dy to go to masse/ & as she thought cryst was ꝑ preest/ & ꝑ .ij. dekes Laurēce & Thēcent ꝑ bare ꝑ cerges/ & .ij. yong men begā masse w̄ a solempne note. Then whan ꝑ gospel was red ꝑ quene offred her candell/ & than all other after her/ & whā all had offred ꝑ preest abode for ꝑ woman to offre her cādell Thē ꝑ quene sent to byd her come/ for ꝑ preest abode her & sayd nay she wolde not leue her cādell/ but hepe it for deuocyon/ than sent the quene an other messēger & bad hy say to her ꝑ she was vncurteise to tary ꝑ preest so lōge say

de but she wolde come with good wyll & offre it/take it fro her/& she sayd nay. then ỹ mellenger wolde haue take it frō her but she helde it fast/& so betwix them two ỹ serge brake in myddes/& halfe, ỹ mellenger had & thother half ỹ womā had with her & in this wrastelynge the womā awoke of her slepe & had halfe ỹ serge in her hōde/& thā she thāked god & our lady hertely ỹ she was not with out a gospel that daie & offred the candell to holy chirche (Et ꝑ maximis reliquis reseruatur) And for a grete relyke it was kepte euer after.

Narratio.

Also there was a womā of euyll lyuynge/& she dyde neuer good dede in her lyf but only founde a cādell brennyng before our lady. So it happed whan she was deed/fēdes came to her & toke her soule/& whā they were goynge there came two aungels & rebuked ỹ fendes why they were so bolde for to take ỹ soule without dome Than sayd they ther neded none she dyde neuer good dede Than sayd they take & bryng ỹ soule before our lady/& so they dyde But whan it was founde ỹ she dyde neuer good dede she must nedes go to helle. Than sayd our lady she foūd a candell brennyge afore me & was euer her wyll whyle she lyued & therfore I wyl be as kynde to her as she was to me/& bad an angell take a grete serge & lyght it/& set it before her in helle & our lady charged & commaunded that there sholde no fende came there nye/but let it stonde brennyge for euer more to comforte all ỹ ben in hell Thā sayd ỹ fendes they had leuer leue the soule thā do so Than badde our lady take ỹ soule & bere it to ỹ body agayne so they dyde And whan she was a lyue she bethought her oon her streyght wme there as she was at & wēre & shroue her to a preest & lyued lōge after & she amended her lyf and was euer after a good woman and an holy

De sancto mathia apostolo.

De sancto mathia.

O Dod frēdes luche a daye ye shall haue sayt Mathies daye ꝑ is goddes Appostle/ whiche hathe none euen in certayne. But as clerkes saye all crysten people owe to kalke ꝑ eueu thoughe it be not set vigyll in ꝑ kalēder. ye shal vnderstande whan our lorde was in erthe/ he chose. xij. apostles for to here & to se ꝑ he dyde here in erthe For ꝑ Jewes were soo harde to hym & ayenst hym ꝑ they wolde bylcue nothyng ꝑ he dyd. And also for they sholde bere wytnes after his Ascēsyon of ꝑ he dyde in erth for the Jewes wold bylcue no maner thynge but that myght be preued by witnesse. Thā was Judas scariot one of the. xij. ꝑ crysse had chosen to hym Judas had a lytell to fore slayne his owne fader/ & laye by his modre & thā came to crysse to be his dilcyple/ but he was euer wonte to forge to stele and coude not leue it and he was wery anone of crystys holy lyuynge. And for grete couetyse of monepe he solde his lorde vnto the Jewes for. xxx. pens and whan he had so done and sawe that crysse was take & demed to dethe. Anone he fell into dyspayre & wente & henge hymselfe with a rope/ For the throte ꝑ spake ꝑ worde of treason & gyle/ the same throte was strangeled for he that dyde soo foule by his lordes lyf wolde haue sayde many an euyll worde after his lordes deth by hym that dyde so foule by his lyfe. And for the fende might not drawe out his soule by his mouthe for he hadde late kyssed the mouth of crysse therfore ꝑ fende brake his wombe & shedde out his guttes & thā they toke his soule & bare it to helle. But our lorde is so ryghtfull & gracyous ꝑ he wyll euery good dede rewarde & euery synne punisshe And ꝑ ye shall here by this enlample.

Narratio.

Owe fynde that sayne Brandon as he sayled in the see he sawe this Judas syttē vpō a stone/ & a cloth hangyng before hym ꝑ laye in ꝑ water & ofte bete hym in ꝑ face Thā brandō

wolde it had be som holy mā ꝑ had suffred ꝑ for grete penaū ce/ and asked in the name of god what he was. And he an= swered & sayd I am Judas goddes traytoure/ ꝑ haue this place of goddes grete grace & curteysye/ for it refresshed me of ꝑ grete hete ꝑ I suffre within me/ & for no merytꝑ euer I dyde deserue. For me thꝑketh ꝑ I am in paradyse whyle that I am here. Then sayd sayne Brandon/ why hast thou that stone vnder the/ and wherfore dothe that bete the in ꝑ face. Than sayd he I layde this stone in an hye waye there as the compn people sholde goo & they were eased therby/ & this is ꝑ cause ꝑ I am eased therby now. This clothe was not myne owne ꝑ dothe me this refresshynge now/ but & it hadde ben myne owne it sholde haue refresshed me moche ꝑ more/ for I gaue it vnto a poore man Than sayd Brandon how longe hast thou this ease & refresshynge. Than sayd he euery saterdaye tro euenlonge/ tyll euenlonge on ꝑ morowe be done & fro Cristmasse daye to the. xij. daye and from Ester daye tyll wytsondaye & in our lady Assumpcyon and Candelmasse daye. Than Brandon thanked god that he is so mercyfull & gracyous in all thynge. And anone he badde layle forthe fast that they were gone for they sholde here tydynges soone after and euen therwith came out of an hyll many fendes & chalked many brennyng glemes of fyre in to the see after theym that the see brenned on euery syde of theym/ but god kepte theym soo and they had noo harme Than for this Judas was one of the. xij. apostles and the nombre of them must be fulfylled. Than was Cryst styed vp to heuen/ and the enleuen apostles were togyder with many other people in a place. Than sayd Peter to them thus/ now all good men & brederne it is well knowen to you that Judas was one of the twelue and by cause the nombre maye not be imparfyte it is nedefull to chose one

of these.xij. men that hath be with our lorde Jhesu cryst fro the tyme ꝑ he was baptysed to ꝑ tyme of his ascencion for to bere wytnes with vs of his vprysynge & of his doynge. Thenne they lette these two men Joseph barsabas & Mathy & kest lotte on them & sayd thus. O lorde thou knowest the hertes of all men shewe to vs whiche ꝑ choysest of these two men/ & the lotte fell on Mathy. And so he was in nombre with the other.xi. Thenne Mathy went in to Myrre to preche the worde of god for he hath ꝑ grace of ꝑ holy goost he dyde myracles & torned moche people to ꝑ fayth of Cryste. Thenne was ꝑ fende sory & appered to the bysshop of ꝑ Jewes lawe in lykenes of a ponge chylde with longe heres and hore. And badde hym take Mathy & do hym to deth or elles he wyll torne all ꝑ people to ꝑ crysten fayth. Thenne the bysshop was nye wode for wrache/ & sent forthe people to seke Mathye. And whan they had hym they bounde his handes behynde hym/ & kest a rope about his necke & ledde hym to pylon & there bounde hym̄ faste with chaynes of Iron Thenne the nyght after our lorde Jhesu Cryste came to hym̄ with a grete lyght & loosed his handes. And whan he had wel conforted hym̄ he opened ꝑ pylon dore & badde hym preche the faythe & spare for no ma. Thenne there as he preched were some ꝑ withstode hym/ & letted other that wolde haue torned to ꝑ faythe. Thenne sayd Mathy to theym. I tel you before he shall fall downe to the pytte of helle/ and soo anone in syght of all men the erthe opened & he fell downe in to the pytte of hell body and soule & was neuer seen no more of theym. Thenne was the people sore agast of ꝑ syght and torned to the fayth a grete nombre of them. Thenne whan the bysshop herde therof they toke hym and bounde hym and sent men to throwe stones at hym/ & whan he was nyere ded he badde crysten people to take the stones that he was slos

ned with in to the graue with hym in wytnes of his martyr
dome/& he kneled downe & held vp his handes to god & sayd
O lorde I beseche the take my spyryte & gaue vp the goost.
¶ Reynolde of Chester in his cronycles telleth an other my
racle lyke this and sayth whan sayne wolstone vysyted his
bysshoprysche the people brought a man before hym þ dyde
his neyghbours moch displeasure/and wolde neuer be in peas
prayenge the bysshop to chastyse hym. And whan the bys-
shop had preched this he was euer the lenger the worse/thā
the bysshop and all the people prayed to sayne Wathy to
shewe some myracle by this man what he was worthy to
haue. And anone in syghe of all þ people there came out of
the erthe two fendes with brennynge hokes and pulled this
man quycke downe to hell/& whan he was gone the people
were releued and had rest and peas euer after.

¶ De annunciatione marie virginis.

O ryghtfull frendes suche a daye ye shal ha
ue an hye and solempne fest in holy chyr-
che the [illegible] of our lady/& that
hath ben vsed of [illegible] in penaunce must
fast the euyn/[illegible] that it
is called the [illegible] for this cause/
for the lorde of heuen sent his [illegible] gabryell. Missus est
angelus gabriel a deo in ciuitatem galilee nomine nazareth) Un
to the cyte that was called Nazareth to our lady that was
newe wedded by þ bysshoppe of rome reuelacyon of the ho
ly goost to a man called Joseph/whyle she was in her chambre
in her prayers/þ archangell Gabryell came to her & sayd/oure
lorde be with þ. Whan was she greatly all enyed of this gre
tynge. For there was in that comune a man that coude no

che wytchecraft/ & so with helpe of fendes he made hymselfe lyke an aungell & came to dyuers maydens & sayd he was sent frome god to them on his message/ & so oft tymes laye with them & dyde them grete velony. Then whan our lady herde tell of that man she was adradde lest it had be he. For she had spoke with none aungell before/ nor there were noo suche wordes ne suche greetynge made neuer none to her before. Thenne Gabryell the aungell comforted her and sayd (Ne timeas maria inuenisti gram apud dñm). Dredt not Mary/ forsothe thou hast founde grace at our lorde. For amonge all women our lorde hath chosen the for to be ỳ moder of his sone. And hym thou shalt conceyue by fayth and by loue of the holy goost without ony med of man that shal shadowe the & quenche all fleshely lust & lyghe the lyght of goostly loue ỳ thou shall conceyue the sone of the hygh god. Thenne anone our lady herde these wordes/ & anone there came a spyrytuel swetnes & Joye in her hert that anone or ony erthely man coude tell it/ & so with all the reuerence of meknes that she coude she answered thus agayne & sayd. (Ecce ancilla dñi fiat michi scdm verbū tuū). Lo here gods owne mayde redy to do goddes wyll/ prayenge it may be to me ryght as thou sayst. Thus that blyssed body cōceyued our lorde Jhesu cryst in euerlastynge Joye to al ỳ worlde. Thus I may lyken our lady to a precyous stone called onyx/ & it is as clere as ony crystall/ & shall of kynde whan ỳ sonne shyneth hote on it/ it openeth & receyueth a droppe of the dewe of heuen in to it/ & closeth agayne tyll. ix. monethes after/ & then it openeth & there falleth out a stone of ỳ same kynde & so closeth agayne as close as euer it was and neuer opened after. Thus our lady was as clene as ony crystall/ for the hote loue of the holy ghoost at the. ix. monethes ende she was delyuered of her sone our lorde Jhesu cryste.

and was after as clene mayden as she was tofore Thenne
whan ꝑ angell hadde doone his message he wẽt his way to
heuen and our lady went to her cosyn Elyzabeth ꝑ whiche
was grete wꝫ childe with sayne Johan baptist And whã she
came to Elyzabeth/she grette her mekely/and as soone as
our lady spake to Elyzabeth ꝑ childe ꝑ was in Elyzabeths
wombe played ⁊ mad grete Joye/for he sawe that our lorde
hadde taken mankynde ⁊ was come to saue thẽ that were
lost. Thẽne our lady dwelled there with Elyzabeth her co
syn tyll the tyme ꝑ sayd Johan was borne/⁊ was midwyfe
to Elyzabeth/⁊ toke sayne Johan from the erthe and there
she lerned all that she neded for to knowe agaynst ꝑ tyme ꝑ
our lorde sholde be borne/⁊ was perfyte ynough therof/
thẽne mekely she toke her leue ⁊ went home agayne to Na-
zareth. Thẽne thought Joseph ꝑ he wolde goo loke how his
wyfe dyde and went towarde her. And whan our lady her-
de of his comyng/she went for to mete hym ⁊ grette hym full
mekely. But whã Joseph sawe her grete wꝫ childe/ he mer-
uayled gretely how that myght be/for well he wyste that it
was not his/for he hadde neuer parte of her body in that de
gree. For he knewe well that she hadde made a vowe be fo-
re that she wolde neuer haue parte of mannes bodye/and
thought how he was made for to wedde her by ꝑ commaũ-
dement of ꝑ holy goost and grete myracle shewynge/ and
thought ryght in his herte that he was not worthy to dwell
in her cõpany / and thought in his herte for to haue goone
home agayne and to leue her there. Thenne there came an
aungell vnto hym and sayd/be not aferde too take Marye
thy wyfe in to thy kepynge/for it is of the holy goost that is
quycke in her wombe. For thou shalte be keper and nouryl
sher vnto her childe/and whan that it is borne call it Jhe-
sus. For he shall be the sauyoure of all the worlde. Thenne

ye shall vnderstãde ꝑ four causes as sayne Ambrose saieth our lady was wedded to this wolde man Joseph. The fyrst was ꝑ she had cõceyued without wedlocke ꝑ Jewe wolde haue sayd ꝑ she had be an euyll womã of her body/& so haue stoned her to deth. The secõde cause was for she was so shamefast that & she had herde ony haue put ony vblame to her she wolde haue deyed for sorowe. The thyrde cause was that Joseph sholde bere wytnesse of her mayden hode. The fourth cause for Joseph sholde helpe her at her byrthe/& bryge her to Bethleez & after in to Egypte/& so ayen in to her owne cõtree. For thyse .iiij. cause she was wedded to this olde man Joseph/& also to begyle the fende ꝑ he sholde not knowe hȳ fro an other childe. Now haue ye herde of the Annuncyacyon. There be some people ꝑ aske a questyon why there standeth a wyne potte with lyues betwene our lady & Gabryell the angell at her salutacyon. This is the cause for our lady at salutacyon conceyued by fayth.

Narratio.

It be felle thus vpon a Crystmasse daye ꝑ a crysten mã & a Jewe sat togyder & spake of the conceyeyon of our lady. And there stode a wyne potte tofore theym with a lyue therin. Thenne sayd the crysten man/we byleue that our lady conceyued lyke as this lyue conceyued colour of grene and after bryngeth forthe a whyte floure without eraste of man or ony peyeynge to the stalke. Ryght so our lady conceyued of the holy ghost. and after broughe her sone our lorde Jhesu cryst without ony wẽme of her body that is floure and chyef of all wymmen. Thenne sayd the Jewe whan I see a lyue sprynge out of the deed stalke that standeth in this potte/thenne wyll I byleue that ꝑ sayst to be true and anone therwith sprange a whyte lyue out of the ded stocke that stode in the same wyne potte. And whan ꝑ Jewe sawe

ꝓ anone he fell downe to ꝓ grounde vpon his knees & sayd thus. Lady now I see well that thou conceyued with the holy ghoost our lorde Jhesu cryst goddes sone of heuen / & thou were clene mayden both before the byrthe and also after the byrthe. And so anone he was cristened / and so after he was a full holy man. And this is the cause wherfor that the potte with the lyre is sette betwene our lady and the angell. For ryghte as the Jewe disputed with the cristen man of the maner of the conceycon of oure blessyd lady So our lady disputed with ꝓ angell of the maner how she sholde conceyue / and be both moder and mayde or she consented therto ¶ These ye ꝓ will take the fyue euens of our lady / in worshyppe of her. v. Joyes ꝓ she had of her sone. The fyrst whan she cõceyued of the holy goste / & knew that she was modre to goddis sone of heuen. The secõde was on cristmalle daye whã she was delyuered of her sone wõute ony paine of her body / For as she conceiued withoute luste of her body also was delyuered withoute payne of her bodye. The. iii. Joye was on ester daye whã her sone rose frõ deth to lyfe. and came to her and kyssed her & made her more Joyefull of his vprysyng / than she was sory of his deth. The. iiij. Joye whan he styed vp to heuen on holy thursday in ꝓ same flesshe and blode that he toke on her body. The. v Joye was in her assumpcion whan she sawe her sone come with greate multitude of angellys & sayntes to fetche her to heuen & to crowne her quene of heuen / & empresse of helle / & lady of ꝓ worlde / & so all ꝓ ben in heuen shall do her reuerence & worshyp & all ꝓ ben in erthe shall do her seruyce. ¶ Thyse ben the fyue Joyes ꝓ oure lady had of her sone. and ye shall vnderstonde ꝓ he ꝓ wyll greete oure Lady wt fyue Aues / shall neuer come in to the paynes of helle.

¶ Narratio.

De sancto Georgio martyre.

Ī we fynde wryten of an holy mayde that was deuoute in our ladyes seruyce/ & euery daye greted her w̄ fyue Iopes thenne it happed so on a daye þ she fell seke/ & felte her selfe well þ she sholde be dede. & for fere she syghed wonderfully/ & made greate mone/ for cause she wyste not whyder she sholde goo after her deth. Then came oure lady to her & sayd/ why arte þ so sory þ hast made me so glad gretyng me wyth Iopes that I had of my sone/ therfore be not sory but knowe wel that thou shalte goo with me into euerlastyng blysse and Iope without ende.

Narratio.

Ī we fynde of sayne gylberte/ that on a tyme he was nyed de of the quyney/ And whan his throte was so grete / and well nye dede þ he myghte not take brethe Our lady came to hym and sayde to hym Gylberte my seruaunt it were expedyent þ thy throte sholde suffre penaūce that had so oft tymes gladed me with Iopes/ and anone she toke her sayre pappe and mylked on his throte & wete her waye & anone therwith he was hole & thanked oure lady euer after.

De sancto georgio martyre

O God frendis suche a day ye shal haue sayde Georgis daye the holy martyr/ it is wryten in his lyfe þ there was an horryble dragō beyde a cyte þ was called cyrene of þ whiche dragon men of þ Lyte were sore aferde/ in so moche þ by counseyle of þ kynge euery daye they gaaf hym a child & a sheep to ete For fere leest he wolde haue come in to þ Lyte. Thē whā all þ childzen & þ shepe were nye ete for by cause þ the kynge hyfelf gaaf thē þ same counseyle they cōmaūded hym þ he had but one doughter to gyue her to þ dragō Thē þ kynge for fere of þ people w̄ wepyng & grete sorowe makyng arayered thē his child & lēt her forth to þ place there as they

were wone to set theyr owne chyldren & a shepe wt her to a-byde tyl ꝑ dragō come. But than by ꝑ ordynaūce of god say & George came ridyng ꝑ way & whā he sawe this damoysel in her aray hꝫ thoughte she was a womā of greate byrth & asked her why she stode there wt ꝑ shepe in suche aray so mor nyge. Then answered she & sayd gētyll knyght well maye I morne & make sorow. for I am a kyges doughter of this cyte/ & now I am set here to be deuoured of a dragō ꝑ hathe ete al ꝑ chyldren of this cyte. & be now dystroyed/ & now he must haue me for my fader gaat chē cōsel ther to & therfore gētyl knyghte ryde hens & saue thy selfe. leest ꝑ dragō slee bothe the & me. Then sayd george/ damoysell ꝑ were greate shame & vylony to me/ ꝑ am a knyght well arayed & sholde flee & ꝑ a woman & sholdeste abyde. Then wyth ꝑ the dragō put oute his hede at an hole/ & spytted fyre/ & ꝓfered batayle to george Anone George made a sygne of ꝑ crosse before hꝫ & set ꝑ spere in ꝑ reste/ & wt great myght bare downe ꝑ dragon to ꝑ grounde. And thenne he bad ꝑ damoysell bynde this dragon wt her gyrdell about ꝑ necke & ledde it wt her in to ꝑ cyte & loo ꝑ dragon folowed after her as it hadde be a hounde made to bowe pacyently. but whan ꝑ people of ꝑ cyte sawe the dragon come/ they fledde for fere a waye/ thenne george called ꝑ people agayne & sayd to them be not afrayd for ye wyll byleue in Cryst and take crystendome I wyll saue you and slee this dragon/ and delyuer you of youre enmye thenne were they so glad that anone. xx. M. men wtout wymen and chyldren were crystned. And the kynge and ꝑ Quene were fyrste of all with all theyr housholde and thenne george slewe the dragon/ and bad the people fey eyrn to hym and drawe it out of the cyte that ꝑ sauoure of it dyde ꝑ people no harme. then george bad ꝑ kynge edyfy chyrches in euery corner of his lōde & be lusty to godds seruyce & to ho

noure & worshyp all the people of holy chyrche/& euer haue compassyon & be sory for them þ be poore or in ony dysease Then whan George had done thus & had torned all the lõde to crysten layethe/he herde of an emperour þ hyght Dyocle syan how he dyde many crysten men too dethe/ Thenne he went to hym and rebuked hym of his cursed dedes. Thenne themperoure anone cõmaunded to put George anone in to pryson/& to lay hym vpryght/& to laye a mylle stone vpõ his brest to presse hȳ to dethe. Thenne george prayed to god for helpe & our lady kepte hym þ he had no harme ne no part of his body. And whan themperoure herde therof/he dyde do take two wheles/and put them full of hokes/& George was set in the myddes betwene them two/& then þ wheles were torned/& so to rase his flesshe fro the bones/& whã George was in this tourmẽt anone he prayed to god of socoure & helpe/ Anone he was holpen/& thenne they put hym in to a hote lyme kyl & closed hym therin/for he sholde haue be brent/but anone oure lorde torned it to colde & there he was .iij. dayes/& thenne they wende to haue founde hȳ brẽt & he was saufe from all maner harmes & was mery. Thenne he was brought forthe & sette before þ emperour/& george repreued hȳ of his falle goddes & sayd to hym they were but fendes wout myght & power. Then themperour made to bete his mouth wt stones tyll he was pouned/& made to bete his bare body wt dyre bromes tyll þ flesshe fell from þ bone/& the people myght se the guttes/yet after they made hym to drynke venymme þ was made strong for the nones for to haue pyned hym to dethe. And whan george had made a synge of þ croslle he dranke the poyson without grete/in so moche that the man þ made the poyson torned to þ crysten layethe/& anone he was done to dethe/thenne þ nyght after as George was in pryson god came to hym and sayd

De sancto Georgio martyre. lxxxvii.

George be of good cõforte to morowe thou shalt make an ende/& come to euerlastynge Joye and blysse/& set a crowne on his heed and gaue hym his blyssynge. Thenne on the morowe for he wolde not do worshyp to ỳ false goddes thē perour made to smyte of his heed/and then as themperour wolde haue gone in to his palays there came a fyre lyghtynge & brent hym and all his people. ¶ We fynde in a storye of Antyoche wryten ỳ besyde Jherusalem a fayre yong knyght appered to a preest and sayd. I am saynt George/ and a leder of crysten people/and commaunded ỳ preest ỳ he sholde bere with hym his relyckes/& come with hym to Jherusalem. But whan they came to the walles ỳ hethen people therin were so stronge that the crysten durst not come to the walles. Then came saynt George clothed in whyte and/ made a crosse on his breste and went vpon the ladder/& badde the crysten people come after hym/and so with the helpe of saynt George they gate the cyte of Jherusalem and slewe all the heden people that were founde there. And therfore lete vs praye to sayncte george to helpe vs agaynst our goostly ennemy. Amen.

¶ De sancto Marco euangelista.

Euerent frendes suche a daye ye shall haue saynt Markes daye that was one of ỳ foure euangelystes that wrote Crystes gospelles/ and preched them to ỳ people. Thenne Marke was fyrst an hethen men/& after was crysten nid of saynt Peter/for he made hym to go and preche to the people goddes worde. And thenne for he was so holy a man the people wolde haue had hym to be a preest. But he was so meke in hym selfe that he made one of his thombes for to be cut of. For he thought he was not worthy to be a preest but for god wolde haue it so/sayne Peter with grete instan

ce made hym take thorder of preesthode vpon hym. Thenne was he bely bothe day and nyght to preche the worde of god/& all ỹ he layd w̄ worde/he confermed it w̄ good ensāple/& with doynge of grete myracles. Thus by thynspyracyon of ỹ holy goost he went in to ỹ cyte of Alysaunet/for to tourne ỹ people to ỹ faythe. Then whan he came to the cyte/vneth ỹ he was entred in to ỹ cyte his sho brake & therby he wyst well ỹ he shoulde be deed/than he sawe a man syt & cloute shone to poore people/& Marke prayed hym to amēde his sho. Thēne for this man was poore/he thought it was almeise to helpe hym at ỹ tyme/and toke his sho & began to sawe/& anone w̄ his nail he hurte his hande And what for payne & ache he layd god helpe. And whan marke herde ỹ he called to god/anone Mark prayed to god for hȳ And thenne Marke spytted on the erthe & bylled it and anoynted his hande therwith and sayd. In nōe patris ielu xp̄i filij dei viui sanetur manꝰ tua). In the name of ỹ fader Jhesu cryst ỹ sone of ỹ quycke god/thy honde be hole. (Qo cabit aūt hō ille ananias) Forsothe ỹ man was called ananias. And whan Inanias sawe suche vertue in marke he prayed hym to dwell styll w̄ hym. (Cōmoratusq; ibidē duobus annis. And ther he dwelled two yeres & crystened hym and all his housholde. And after for grete holynes that Marke sawe in hym he made hym archebyshop. (Thenne ỹ people sawe how that Marke preched in ỹ cyte/they toke hym and tyed a rope about his necke/& drewe hym amonge stones tyll the flesshe fell to the erthe/& sayd drawe we the bugle to the bugle place. So whan he was drawen nye to ỹ dethe/thenne they put hym in to pryson tyll on ỹ morowe Thenne the same nyght Cryste came to hym in to pryson & sayd. Peas be to the Marke myn euangelyst/be not afeerde for I am with the. Thenne on ỹ morowe they came & fet hȳ

out of prysen/and drewe hym tyll he was deed. And whan he sholde deye he sayd. In manꝰ tuas dñe) And so he gaue vp the goost/& afterwarde they wolde bꝛẽne his body And thenne there came suche an erthe quaue w̄ a thondꝛyge/ þ there durst no man abyde/thenne in the nyght crysten people came & toke Marques body & buryed it. Thenne fell it soo þ euery crysten londe halowed sayt Marques daye sauf one countre þ is called Appolonia þ whiche coũtre was so greued w̄ hete & drought þ all the coũtree sayled them of fruyte so that they were well nye sampsshed & there came a voyce frome heuen & badde thē halowe sayne Markes daye and than they sholde be cõforted/& they dyde soo/ & anone god sente thē plente of al maner of fruytes Now it is to wyte why we sholde fast this daye/& go in pꝛocessyõ. ¶ We rede in þ cyte of Rome fell suche a qualme & a sodayne dethe þ whan a man yaned/oꝛ gaped oꝛ sneesed anone he deyed/& there dyed many sodainly Thēne was there a pope þ was called Pellagius þ commaũded all crysten people þ whan he yaned euery man sholde make a crosse ouer his mouthe & whã ony man herde an other man sneese he sholde say Crist helpe you/& so many were saued/& there he made þ people go on pꝛocessyõ & so pꝛayenge to all sayȝte of heuen to pꝛay to god foꝛ thē/& so they dyde Thenne came after sayt Gregoꝛy & made thē do the same on sayne Markes daye/to halow & fast & go in pꝛocessyõ and canonysed it foꝛto be doone foꝛ euermoꝛe. Thēne there came an other pope þ whiche was called Liberius and in his tyme all maner of fruites in tyme of the yere of grete tenderneſſe of it selfe/toke grete harme/soo what by tempest thonder/lyghtynge/and vnkynde hetes/by stoꝛmes/mylidewes/by woꝛmes and by lõge cayled flyes foꝛ grete vengeaunce and punysshement þ anone after Eester daye the people toꝛned agayne to theyr

olde synner/hauynge no rewarde of the sacramente why= che they haue receyued therfore god sente more vengaunce this tyme than in ony other tyme of the yere wherfore this holy pope to put a waye alle thyse thynges and in especiall goddis wreche fro ꝑ peple he cõmaunded to al crysten peo ple to halowe and to fast & to go in processyon/and he that sayd that it is made by aconstytucyon is acursed tyll he co me to amendemente. ¶And therfore I charge you & coun seyll you all that thynke to be saued/kepe this daye after ꝑ rule of holy chirche.

¶In die Philipi et Jacobi apostolor

O God frēdis/suche a daye ye shall haue ꝑ feste of phi lip and Jacob ꝑ whiche were holy apostles.but for this feste cometh w̄ in that feste of eester/ye shal not fast ꝑ e= uen But ye shall come to chirche & worshyp god & the holy Apostles. ¶Thē ye shall knowe well ꝑ phylyp was ordey= ned by all other apostles to goo in to ꝑ countrey that was called. Sytha to preche to ꝑ vnbyleued peple but whan he came thyder & preched 'ayenste ꝑ mawmentis ꝑ they were fendis/& no goddis And soo they toke hym.& ladde hym to her temple/& wolde haue constreyned hym to doo sacrefy= ce. ¶Then as they were bely to wo hym dysease/sodenly a greate dragon came oute of ꝑ erth & slewe thre of thise mys byleued peple & venemed ꝑ peple soo with his brethynge/ꝑ there fell on thē suche a sekenesse ꝑ ꝑ woo & ꝑ sorow ꝑ they had/they cryed after helpe.Then sayde Phylyp to thē yf ye wold be holpen & heled of your/sekenes & also thyse men re red from deth to lyfe. Fyrste caste downe the mawmentis & sette in theyr stede crosses there as oure lorde beyed vpon/ & do it worshyppe/Then they dyd soo for they were glad to be holpē of theyr sekenes & as soone as they had do soo they

were holpen/& thenne Philyp prayed to god for these thre men to reyse them frō dethe to lyfe. (Tunc precepit philippus draconi vt in locū suum redescenderet. Thenne Philyp cōmaunded the dragon to go downe to his place ayen/ and neuer dyscase man more. Thenne the cursed people of the eyte sawe that Philyp wolde haue forned all the people coke hym/and dyde hym on a crosse/& so on a crosse he dyed and went to euerlastynge blysse. Amen.

¶ Of sayne James.

NOwe ye shall here of Jacob that was called amōge ꝑ appostles(Jacobus minor)the lesse James. For to knowe hym from Jacobus maior)James the more was sayne Johan the euangelystes brother/but whan Jacobus or James ꝑ is all one name/was called Crystes owne brother. For he was so moche lyke to cryst. Then whan the Jewes wolde haue taken cryst/they coude not knowe one fro an other. But as Judas betrayed Cryst with kyssynge/by whiche he was knowen & taken. This James was so holy fro the tyme that he was borne/that as longe as he lyued he neuer dranke wyne ale/syder/ne beere/nor no maner of dry ke that myghte make a man dronke. ne neuer ete flesshe/ ne his heed was neuer shauē/ne neuer vsed to be bawmed wt oyle as ꝑ maner of ꝑ countre is for here of ꝑ sonne/nor he ware neuer no lynnen clothe/& he lay on his knees prayenge for the people/ꝑ his knees were so thycke ꝑ they were bollen out lyke a camel. This was ꝑ hyest man ꝑ euer songe masse in vestymentes as preestes do now. Thenne it fel so ꝑ tyme in Jherusalem by ꝑ dede of crystes dethe ꝑ it must nedes be dystroyed. wherfore this holy man James was made bysshop of Jerusalē/& there he was left to prche & to forne the people to better lyuynge/but for they were cōbred so wt synne ꝑ they had no grace of amendrmēt. But nedes

for the prophecye of Cryst muste be fulfylled/ & ȳ cyte dystroyed/wherfore thele man toke layne James & lette hym in an hye place prayenge hȳ to preche the layth of Cryst for moch of the people were torned to Cryst/ & he rode vp & prethe by good reason/how all ȳ beleued not in cryste sholde be dāpned at ȳ day of dome in to hell. Then maysster of the Jewes bad take hym downe fro ȳ hye place ȳ he rode in/ & wich rodnes they bet hym downe tyll he was ded. Thenne he kneled downe prayenge to god to forgyue thē his dethe/ & therwith a turked man smote hym on ȳ heed ȳ the brayne fell out/ & so in this wyse he gaue vp the goost. Thenne after for vengeaunce of Crystes deth/ & for this holy mannes dethes the cyte of Jerusalē ȳ was ȳ tyme the gretest cyte of the worlde & neuer lyke to haue be wonne/ soone after was dystroyed/ in to ȳ vttermoost. In so moche ȳ the stones of all ȳ walles of ȳ cyte was torned vp so downe lyke as oure lorde sayd. yf. wyckers before ȳ it shold be so & it was/ & ȳ iewes were dryuen out in to dyuers countrees/ in so moche ȳ all ȳ kyngdomes were dystroyed/ & yet ben vnder other kynges/ & euer shall be subgettes/ & not possessyoners. yet shall ye here more of ȳ dystruccyon of Jherusalem/ to shewe how vengeable god is to theym ȳ be glad to shede cristen mennes blode as they were/ whan god wolde haue taken vengeaunce of ȳ cyte. ¶ It happed so ȳ a man of Pylates ȳ whiche dyde cryst to dethe came from Jherusalē toward Rome/ but ȳ tempest in ȳ see toke hym & droue hȳ vpon a lond by a temple with grete tempest. And there dwelled a grete lorde ȳ was called Valpalyan/ and for this cause he was called so/ for he had a maladye in his nosethrylles/ there dropped out of his nose wormes lyke walpes. Thēne sayd valpalyan to this mā Fro what countre comest thou/ and he answered hym and sayd frome Jherusalem/ & wolde go towarde Rome/ thēne

layd Valpasyan I am gladde therof/for I haue herde say ꝯ there be many good leches in that countre wherfore I wolde well that ꝯ coude heel me/& yf thou do not heel me ꝯ shalte be deed. Thenne answered he & layd. I am noo leche myselfe/but he ꝯ heleth all seke & reyseth ꝯ dede to lyfe may helpe the/& yf it be his wyll. who is he layd Valpasyan Syr layd he Jhesus of Nazareth ꝯ the Jewes haue slayne & yf ꝯ wylte beleue in hym thou shalte haue all ꝯ thou wylte delyre & be hole. Thenne layd Valpasyan I beleue verely as ꝯ sayst ꝯ he may hele me that reyseth men from dethe to lyfe. And anone he was hole. Thenne anone he sent a man to thēperoure of Rome & gate lycence and leue to dystroye the cyte of Jherusalē/& he gadred a grete multytude of people/ & Tytus that was his owne sone wyth hym & went to Jherusalem. Thēne in the meane whyle ꝯ he besyeged the cyte thē perour deyed/& thenne he was chosen emperoure and torned agayne to Rome & left Tytus his sone there to dystroye the cyte. Then Tytus laye so sore to the cyte ꝯ he enfamyshed them in so moche ꝯ they ete theyr shone & theyr botes. And the fader toke mete frō the sone/& the sone from the fader/& eyther toke it from others mouthe/the husbande fro me the wyfe/& the wyfe frome the husbād. Thēne amonge all other there was a woman of grete byrthe/and was comen of gentyll blode/and she hadde a ponge chylde/and for hunger she layd. Wy dere chylde I haue suffred more payne for the than euer thou dydest for me. wherfore it is good reason that I ease and aledge my honger on ꝯ than that I sholde be famyshed for honger and thou also/and therwh she toke her chylde and slewe it/and rosted the one halfe of it/and the other halfe she kepte tyll on ꝯ morowe/and soo as the flesshe rosted the sauoure wente in coo the cyte. And whan the people felt ꝯ smell they wente there had be plente

of mete and came to haue had parte. And then this woma
wolde haue hydde it/ But they sayde they wolde see what
mete she had/ & thē she brought it forth and shewed it and
sayde. Loo here I haue rosted myne owne childe & here is
ꝓ other halfe ayenst to morowe Then the people were sore
agreued of that sighte. and went forth leupnge ꝓ womā e-
tynge other childe. ¶ Thenne hunger encreased so grete-
ly/ ꝓ there ded with in ꝓ Cyte loo chyche ꝓ they caste ꝓ bo-
dyes ouer the walles out of ꝓ cyte in to ꝓ dyches/ & loo fyl
led the dyches full of dede bodyes & the stenche smote forth
in to ꝓ coltrey/ & enfected the peple greatly thē so at ꝓ last
grete nede made thē pelde vp ꝓ cyte. ¶ Then Tytus went
e in vñ his hoost/ and ryghe as the Jewes solde Cryste for
xxx. pens. loo. they solde. xxx. Jewes for a peny. & thā tour
ned ꝓ cyte vp loo downe. In so moche ꝓ they lefte not a ston
e stondyge vpon a nother but destroyed it to ꝓ vttermoll
parte Lo thus maye ye see thoughe god almyghty abyde &
suffre longe/ he empreth sore at laste. & taketh greate vēgan
ce on them that be lusty to shedde cristen mennys blood.
wherfore euery cristen man and woman amende hymself
prayng to this holy apostell/ to be medyatoure betwene god
& them that they maye haue very repentaunce in theyr her
tes here with shrifte of mouthe/ and satysfaccyon in dede
doynge that we maye come to the blysse that neuer shall ha
ue endynge. ¶ Amen.

¶ De Inuencione sancte Crucis

Of Dyuerse is suche a daye ye shall haue the Inuēcyō
of ꝓ holy crosse ye shal not faste the eue but come to
god & to holy chirche as cristen peple sholde doo/ in wor-
shyppe of hȳ that deyed on the crosse. Thēne ye shall vnder
stonde why it is called(Inuencio sancte crucis.) The fyn-

dynge of the crosse. the whiche was solde in this wyse as I shall tell you whā Adā our fyrst fader was sicke for age and wolde fayne haue be oute of this worlde adam sente Seth his sone to ꝑ angell kepar of Paradyse/ prayenge ꝑ āgell to sende hym the oyle of mercy to anoynte his body ther with whā he were dede. Then went Seth to paradyse/ & sayd his message to the angell Thēne answered ꝑ āgell & sayde/ ꝑ he myght not haue it tyll the yeres were fulfylled But haue this braūche of ꝑ tree that thy fader slyned in. & set it on his graue. & whā it bereth frute/ then shall he haue mercy & not tylle ¶ Thenne toke seth this braūche & come home/ & tolde his fader dede then he set this braūche on his faders graue as thāgell badde hym do. the whyche braūche growed there tyl. Salomon was kynge & he made fell it downe for it was layde to the werke of his tēple/ but it wolde not corde with ꝑ werke of his tēple/ Salomō made to caste it downe in to therth & was hyd. there to the tyme that the bysshop of the temple sete make a wayre in the same place there as ꝑ tree laye/ to wesshe in shepe that were offred to the Temple Then whan this wayre was made/ they called in theyr lāgage (Probatica pilcina) To ꝑ whyche water came an aūgel certayne tymes fro heuen & dyde worshyp to the tree ꝑ laye in the grounde of the wayre & meued the water & what man or womā ꝑ came to the water nexte after the angell/ was made hole. what sekenes ꝑ euer he had by vertue of the tree & soo endured many wynters to the tyme that Cryste was taken and sholde be done on the crosse. ¶ Thēne this tree by the ordenaunce of god swamme vpon the water and whan the Jewes had none other tree redy to make the crosse of for greete haste that they had they toke the same tree & made therof a crosse/ and so dyde oure lorde theron and thēne the tree bare that blessyd frute crystes body of the whyc-

the welleth the opie of mercy to adā and eue & all other of theyr offspynge. but whan cryst was dede/ & was take downe of ꝓ crosse. for enuye ꝓ the Jewes hadde to hym they to kethe crosse & two other crosses ꝓ the theues were hāged on eyther syde of cryst & beryed them depe in the erthe for cryst̄ people sholde not wyte where they were done for to wo it wor shyp. And there it laye a yere & more in to the tyme ꝓ Elyn/ themperours moder of constantine gadred grete people to fyghte with maxencius/at a grete water/ouer the whiche water laye a grete bryggc. For dyscepte of Constātine Maxencius lete make a trappe hoppynge for to haue dyscened constantyne ꝓ he sholde haue fallen in to ꝓ water. ¶ And as constātine lay in his bed fore aferde of Maxēcius for he was moche bigger of peple than he was thē came to hym an angell w a sygne of ꝓ crosse/shynyng as golde/ & sayd to hym To morow wha ꝓ golke to ꝓ batayle. take this sygne in thy honde. & by the vertue therof/ ꝓ shalt haue victory. thenne was constantyne wonder glad & anone lete make a crosse of tree & to bere it tofore hym tobatayle. But whan maxēcius/ sawe hym nye ꝓ bryggc he was so fyers of hymselfe ꝓ he had forgette the trappe ꝓ whiche he had made himself & so came on the bryggc & fell downe in ꝓ water by ꝓ trappe And was dzowned. Thēne was all his oost wonder feyne to yelde thē to constātine w good wyll. Thenne for Cōstantyne was not yet crystened & also he was heled of a leperhode ꝓ he had Then anon by counseyle of ꝓ pope/ he sente his moder quene Eleine ꝓ was quene of Jherusalē & prayed her to go & seke the crosse ꝓ cryst deyed on. Thys Eleyne was a kynges doughter of englonde/ & the ēperoure of rome wedded her for her beaute. and so she was made Empzesse of rome. but after her husbondes deth she had the kyngdome of Jherusalem to-dowry/ where she made gader all ꝓ Jewes

that myght be founde & sayd but yt they wolde shewe her ꝑ crosse they sholde all be brente. Thenne was there one of them ꝑ hyght Judas & all sayde that he knewe bell where ꝑ crosse was. Thenne sayde Eleyne to hym. (Si vis viuere ostende michi lignū crucis) yt ꝑ wylt lyue shew me ꝑ crosse that god deyed vpon/or elles ꝑ shalt be brent & to put hym to greate dystresse. Thenne he sawe he muste nedes telle or deye & sayd to them. I beseche you lede me to ꝑ mounte of calvary there as I shall byd you. & I shal shewe you ꝑ crosse of crystes for he was hyde & myght not see. And so whā he was brought to ꝑ mosse of calvary / & he kneled downe & prayed longe & whā he had prayed/ ꝑ place wher ꝑ crosse was meued & erthe quoke & there came a swet sauoure fro the place there ꝑ crosse lay ꝑ was as swet as ony spycery in the worlde/ and thenne they dygged there longe and at last they fonde ther thre crosses. But then wyst they not whiche was crystes crosse for thother two. And thenne toke they a dede body & layde it on ꝑ one crosse & thenne on ꝑ other & whan it came to crystes crosse anone ꝑ body rose to lyfe & thanked god thenne sayd Judas/ thou arte Cryste truly & sauyour of ꝑ worlde. & after ꝑ Judas was cristened & was a holy man after. Thēne toke Eleyne a parte of ꝑ crosse & sente it to rome to her sone & the remenaūt therof she made to shrynen in syluer & golde & lefte it in Jherusalem w all the worshyp ꝑ she coude. Thus holy chyrche maketh mynde this daye that ꝑ holy crosse was founde. ¶ Thēne as we rede we fynde in a Lyre that was called (Byrrectus) a cristen man hyred a hous of a Jewe to dwell in. ¶ Then had this man a rode/ the whiche Nychodemus had made in mȳ de of Cryste. Thenne toke he this rode and sette it in a pyre up place of his hous/ for fyghte of the Jewes and dyde it worshyppe and honour after his connyȝe/ thenne after is

fell so þ this man went in to another hous & happed hȳ to leue this rode behynde hym vnwetynge. Thenne came a Jewe & dwelled in the hous there this cristen man hadde dwelled/thenne for to make hym good chere his neyghbou res came on a nyght & louped with hym/and as they sat at louper and spake of this cristen man that dwelled there be fore this Jewe loked behynde hȳ/& in a corner he sawe this rode/& whan he sawe that anone he began to gryde vȳ his eethe/& to chyde with this other Jewe his neyghboure/and sayd þ arte cormed to cristen layth/& hast a rode/and wost it worshyp pryuely/then this other Jewe sware nay as be pe as he coude that it was not so/ne neuer sawe it before þ tyme/yet notwithstandynge that other Jewe went & tolde his neyghboures/and sayd that this man was a preuy cri sten man and had a rode pryuely in his hous. Thenne anō ne came all his neyghboures wode for wrathe/& alto bet this man/& dyewe hym & tugged hym in the worste maner that they coude/and so at the last they sayd all/this is ther mage that þ beleuest vpon/and they toke the ymage & bete it and scourged it/and crowned it with thornes/ and at þ last they made the strengest of them to take a spere and vȳ all his myght to smyte it to the herte/& anone therwith blo de and water ranne out of the eyen. Whan were they sore afrede therof & sayd/take we potes and fyl them with this blode and bere it to þ temple there as all the seke people is of dyuers maladyes/and anoynt them therwith/and yf they be hole with the blode/thenne crye we god mercy/and anone lete vs be cristened man and woman. Thenne they anoynted the seke people with þ sayd blode and anone they were hole. Thenne wente these Jewes vnto the bysshop of the cyte and tolde to hym all the case/and anone he knyled downe on his knees & thanked god of this tayre myracle/& whan he cristned the Jewes he to vyoles of glasse/crystall

and aumber & put of this blood in thē & sent it about in diuerse chyrches & of this blood as many men vnderstōde/came to blood of hayles. Whytes tellyth in his cronycles/ þ many yeres after/that Jherusalē was distroied the Jewes wolde haue buylded it ayene/them as they wente thyderwardes erly in a mornyge they sonde many crolles by the waye/and they were aferde therof and tourned homewarde ayene yet on þ morowe they came ayene/then were þ crolles full of blood and thē they fled homwardes agayne ethe one perte wolde they not leue therby/but ayene þ .iij. daye thē tyze rose out of therth & dzēt thē euerychone in to allhes

De scō Johanne ante portã latinã.

Ere frendes such a day ye shall haue sayne Johans daye at̄ porte lat̄. why is this daie called soo It happed this day this holy saȳte pzeched the wozde of god in a cyte þ was called Ephesye þ Justyce of þ cyte sawe þ he tourned moche people to þ byleue of crysst & wold haue had hȳ to do sacrefyce to false goddis/and foz he wolde not/but rather lese his lyfe. Thenne þ Justyce lete take hȳ & cōmaunded hȳ to be sette in pzisō whyle he sente to þ Emperour of rome to knowe what he sholde doo whym And soo letters came to þ Emperour/in þ whiche letters he called Johā þ wozst̄ þ he coude/& sayde he was a false deceyuer of þ pepie. Thē wzote thēperour ayene to þ Justyce & bad he sholde sende Johan ayene to hȳ to rome. & so he dyde. And thēperour appoled hȳ of his ādes And whā Johā stoode stedfaste in þ fayth/& foz grete scozne þ ēperoure made clyppe some of Johānys here of his hede foz he had afayre hede of here And whan he was so clypped all the peple lough hȳ to scozne & so dyde hȳ greate dyscase, And they lad hym to a gate of the towne of Rome the whiche is called

De sancto Johāne āte portā latinā

Porte latine) & there they put hȳ in a tonne of hote feruēte oyle & closed hȳ therin. And put vnder fyre to haue brente hym therin But for he was goddis owne derlyȝge/ he kepte hȳ soo ꝑ he had noo harme in noo parte of his body/ Then whan ꝑ peple wente ꝑ he hadde be dede they vncloſed ꝑ tōne. & founde hym as hole & as soūde in all pryes of his body & clothis as nothyȝg had touched hȳ therfore cryſten peple here make a chirche there in ꝑ worſhyppe of god & martyrdome ꝑ he ſuffred there. Then for thēperoure myghte not ouercome hym by noo way of martyrdome & penaūce he exyled him in to an yle ꝑ is called pathmos. Then herde laȝce Johānis moder ꝑ her ſone was ſent to Rome for to be dr dr/ for grete ſorowe & cōpaſſyon of hȳ ſhe wente after to Rome. But whā ſhe herde ꝑ he was exyled ſhe tourned againe & wēte homwarde/ & ſo whan ſhe came to a cyte ꝑ was called vetulā & there ſhe fell ſeke & deyed/ & there ſhe was buried belyde ꝑ cyte in a roche. And whā ſhe had layne there many yeres/ laſt James her other ſone came thyder & toke vp his moders body and it ſmellyd as ſwete as ony ſpicery & brought it in to ꝑ cyte and beried it there with greate worſhyp and honoure. Amen.

De feſto ſancti Johannis Baptiſte

HEre frendes ſuche a daye ye ſhall haue an hye feſt and an holy. that is called ſaynte Johannis day the Bapteyſt. And it is called ſo for he baptyſed criſte in the water of flome Jordan. wherfore ye ſhall faſte the euyn. And ye ſhall vnderſtōde and knowe howe ꝑ euyns were fyrſt foūde in olde tyme in ꝑ begȳnyng of holy chirche It was ſo that ꝑ peple came to chirche w̄ cādelyȝs brennynge & wold wake & come with lyghte towarde nyghte to the chirche in theyr deuocyons/ and after they

tell to lechery/longes daunces/harpynge pypynge & also to glotonye & lynne & so tozned the holynelle to cursednelle wherfoze holy faders ozdeyned ꝑ people to leue the wakyn ge & to fast ꝑ euen/& thus tozned ꝑ wakynge in to fastynge but it is called (vigilia) ꝑ is wakyꝫge in englysshe & it is cal led ꝑ euen. Foz at ꝑ euen they were wõte to come to ꝑ chyz che. But in wozshyppe of saynte Johan the people waked at home. & made. iij. maner of fyzes. One was clene bones & noo wode/& ꝑ is called a bone fyze. Anothet is clen wodt & no bones. & ꝑ is called a wode fyze/foz peple to syt & wa ke therby. The. iij. is made of wode & bones/& it is called sayne Johannis fyze. The fyzst fyze as a grete clerke Johã belleth telleth he was in a certayne cõtrey where was soo greate here ꝑ whiche cauled ꝑ dzagons to go togydrr/in to kenynge ꝑ Johan deped in bzennynge loue and charyte to god & mã. And they ꝑ dye in charyte shall haue parte of all gode pzayers. & they that do not shal neuer be saued. Then as this dzagons sliewe in thayze/they shed wwn in to that waters froth of her kynde. & soo enuenymed ꝑ waters and cauled moche people to take theyz dethe therby and many dyuerle sekenelle Then on a tyme there were many greate clerkes and rad of kyng alysaunder how on a tyme as he sholde haue a batayle with ꝑ kyng of Inde. And this kyn go of Inde bzought with hym many olyphauncis berynge castellis of trees on theyr backes as the kynde of them is to haue armed knyghtes in ꝑ castell foz the batayle/them ne knewe alysaunder the kynge of the olyphauntes that they dzad no thynge moze than the Iarrynge of swyne wherfo ze he made to gader to gyder all the swyne that myghte be goten and cauled them to be dzyuen as ny the Olyphaun tes as they myghte well here the Iarrynge of the swyne. and thenne they made a pygge to crye. and whan ꝑ swyne

herde the pygges anone they made a grete Iarrynge/& as soone as ꝑ olyphaumtes herde ꝑ/they began to flee eche one and kest downe ꝑ castelles & slewe the knyghtes ꝑ were in them/& by this meane Alexander had ꝑ victory. Also these wyse clerkes knoweth wel that dragon hate nothynge more than ꝑ stenche of brennynge bones/& therfore they gadered as many as they myghte fynde & brent them/& so with ꝑ stenche therof they droue away the dragons/& so they were brought out of grete dyseale. ¶ The seconde fyre was made of wood for ꝑ wyll breñe lyght & wyll be seen ferre. For it is ꝑ chefe of fyre to be seen ferre. & tokenyge ꝑ sayntJohñ was a lãterne of lyght to ꝑ people Also ꝑ people made blases of fyre/for they sholde be seen ferre/& specyally i the nyght. Wherempe ꝑ ꝓphete many a yer or Johan was borne he ꝓphecyed & spake thus with godes mouche& sayd. ¶ Priusq̃ te formauī vtero noui te) Before or ꝑ wer fourmed in thy moders wombe I knewe the. ¶ Et anteq̃ exires de vulua sanctificaui te) And before or ꝑ yedest out of thy moders wombe I halowed the. ¶ Et ꝓphetã in gentib⁹ dedi te). And I gaue the a ꝓphete to the people. Thenne for sayntJohñ sholde be holy or he were borne god sent his angel Gabryell to zacharyesayntJohans fader/as he dyde sacrefyce in stede of Abya the bysshop in the temple/& ꝓpayed to god to haue a chylde/for bothe his wyfe and he were barayne and olde. Thenne sayd thaungell to zacharye. Ne times zacharia) Drede not zacharye god hath herde they ꝓpayer. ¶ Elyzabeth vxor tua pariet filium & vocabitur nomẽ ei⁹ Johãnes Elyzabeth thy wyfe shall haue a chylde & his name shall be Johan/he shall be fulfylled with the holy goost. ¶ Et multi in natiuitate eius gaudebunt) And many shall Joye in the byrth of hym. Thenne for zacharye was olde/& he ꝓpayed to haue a token of his behest. Thenne sayd ꝑ aungell to

hym he shoulde be dombe tyll the chylde were borne & soo he was. Thenne cõceyued Elyzabeth/and whan she was quycke w̃ chylde our lady came w̃ chylde also to speke with Elyzabeth. And anone as she spake to Elyzabeth/sayd Johan plyed i his modres wombe for Joye of Cristes p̃sence þ he sawe in our lady. And so there our lady was w̃ Elyzabeth vnto þ tyme þ Jehan was borne. & was mydwyfe to Elyzabeth & toke sayne Johñ from þ erth. And whã neyghboures herde þ Elyzabeth had a sone/they were full glade and came thyder as þ maner was þ tyme to gyue þ chylde a name/& called it zachary after the fader/but Elyzabeth bad call hym Johan/but there was none of þ kynde of þ name. They asked zachary by sygnes what þ chylde shoulde hyght. Thenne he wrote to them & bad call hy̆ Johan/& there with god loued zacharyes tongue & he spake redyly & thanked god hyghly. Thus was Johan halowed or he was borne. And for he wolde gyue euery man syght of grace & of good lyuynge he gaue them ansample. For as soone as he was of couenable aege/he went i to deserte & was there tyll our lorde came to be cristned of hy̆. And there he lyued full straytely. Johãnis habuit vestimẽta & pilis camillorum. Johan had his clothynge made of þ here of a camell/& a gyrdle about hym of the same shynne. (Sicꝫ aute ei⁹ erat locustaꝫ mel syluestre). For lothe his mete was leues & hony socles that hath a whyte floure þ groweth in trees/and here all maner of wormes that were nourysshed in that deserte amonge herbes & þ wormes be as grete as a mannes fynger/& suked hony of floures that be calle hony socles þ poore people gadered and frye them in oyle to their mete Also Johan dyde ete brode rounde leues þ whiche groweth in þ deserte vpõ trees. And so whan that they be broken & rubbed bytwene a mannes handes they be swete as ony

hony & dranke water of a welle ꝑ was in that deserte there was Johannes lyst in that deserte/tyll ꝑ oure lorde was. xxx. wynter of aege. And thenne our lorde & Johan met as the water of flome Jordan & thenne Johan tolde ꝑ people of crylt and sayd (Ecce agnus dei) Se ꝑ lambe of god / ꝑ I haue tolde you of/ ꝑ shall fulfyll you in the holy ghoost. ¶ Thenne went Johan in to ꝑ water/ and there he baptyzed crylt. And whan he was baptyzed Ecce aperti sunt ce li/ heuen opened/ & vidit spiritū dei discẽdentē sicut co lumbã) And he sawe ꝑ holy goost come downe as a doue. (& vox de celo dicens). And a wopce frome heuen spake thus. (Ecce filius meus dilectus in quo michi bene com placui). This is my well beloued sone that pleaseth me. Here lerned Johan fyrst to know ꝑ thre persones in trynyte/ & al this betokeneth two tyres The thyrde tyre of bones betokeneth Johans martyrdome for his bones were beten & how ye shal here. ¶ we rede that kynge Herodr had a bro der ꝑ hyght Philipp/ and he had a fayre woman to his wyf te/ & Herode loued her well & helde her vnryt his wyfe wher fore Johan repzeued hym & sayd. (Non licet tibi habere vxo rem fratris tui). It is not lawfull to ꝑ to haue thy brothrs wyfe/ & therfore he put hym in prysom. And ordeyned betwe ne hym & his wyfe how Johan myght be deed without trou blyge of the people/ for ꝑ comyn people loued Johan wel. Thesie herode ordeyned to make a gret feest to all ꝑ states of ꝑ countree/ for they sholde holde w hym/ ꝑ people had re sen. And so whan ꝑ day was comen ꝑ the feest sholde be hol ded and all ꝑ people were serued at mete. Herodrs wyfe as couenaunt was bytwene them and tho / she sent her dou gheer in to ꝑ hal for to daunce and comble afore the gestes And that pleased her fader so wel ꝑ he swore a greet othe & sayd. (Petite a me quod vis dabo tibi. Aske of me what thou

wyll and I shall gyue it the. Thenne as her moder badde her she sayd. (Caput Johannis baptiste). Johan baptysts heed. Thēne Herode sayned hym to be wrothe & sorye ꝑ he had made suche an othe. But he was gladde in his herte. And thēne sent in to ꝓison to smyte of Johans heed/wich out ony other dome/& was brought to the damoysel. Then the moder lete bury it in a ꝓeuy place ferre frome the body Thēne the nexte nyghee after Johans dyscyples came & tok his body and buried it. And there it lay tyll Julian ꝑ apostata the emperoure came ꝑ way thenne he made to take vp Johās bones & to brēne thē/& to cast ꝑ asshes in the wynde hoppynge ꝑ he sholde neuer ryse agayne to lyfe. Thus ye may vnderstande how holy ꝑ this man was. Thēne anone an aungell came frō heuen & tolde zacharye of his conceyuynge/And was holowed in his moders wombe/& our lady toke hym fro ꝑ erthe in his byrthe & an angell brought his name frome heuen. And after he crysined our lorde Jhesu Cryste/this was an holy man/ye shall vnderstande ꝑ sayne Johan theuāgelyst deyed ꝑ same daye/but holy chirche maketh no mencyō therof/for his day is holden in Crystmas weke. Thēne for thele two Johans be holden the worthiest sayntes in heuē Thēne there were two scolers of dyuinyte the one loued Johan baptyst/& the other Johan euangelyst and on a daye they purposed to dispute of this mater/& the daye was assygned/but thenne the nyghe before eyther Johans appered to theyr amātes/& badde they leue theyr dysputacyon for they were well accorded in heuen/and made no stryfe ne debate. And thenne on the morowe before al ꝑ people/eyther of theym tolde his vysion the whiche were come for to haue herde theyr dysputacyon. And thenne all ꝑ people thanked god & both Johans of this fayr myracle. & also there were two meles the whiche loued thele two Jo-

hannys/and soo as they were in communyge/they spake of thyse two lastes/whiche were the gretter in heuē. And soo that one sayde/ꝑ one was gretter than ꝑ other/& soo they began to fyghte/Theñe there came a voyce fro heuen And sayde/we fyghte not in heuen. And therfoze fyght not ye in erth foz vs/foz we ben in peas. and soo be ye. And therwith they were booth hole of theyr sykenesse & thanked god and both saste Johannes and afterwarde they were holy men. And therfoze lete vs worshyppe thyse holy Saynctes ꝑ they may praye foz vs/ꝑ we may come to heuens blysse. Amē.

Sanctoꝝ Petri et Pauli apostoloꝝ.

Ere frendes/suche a day ye shall haue the feste of Peter & Poule/& ye shall taste the eucharist & on ꝑ morowe come vnto the chirche & worshyp god and to pray thyse two saynctes/ꝑ were holy apostles to praye foz vs. Our lozde hath peter on his one syde/and Poule on that other syde. and he hath his woundes open & freshe bledynge/shewynge to all maner of cristen people ꝑ he suffred these woundes foz vs that be the spue welles of mercy ꝑ he suffred foz vs. ye/shal vnderstōde that thyse two appostles were fyrste grete synners but foz they lefte theyr synne & were sozy & contryte and synned nomoze Our lozde tohe them in ensāple to all other that wyll leue synne they shall be saued. foz he ꝑ is shryuen & forsaketh his synne mercy folowethe ꝑ & he do his penaūce/he shal haue mercy and grace. Foz as gladde as the fader is to see the lone cyte frome dethe to lyfe/also gladde is oure lozde & moche gladder to see a mā cyse out of dedely synne. & neuer to doo it moze and therfoze shewyng by ensample poule bereth/ a swerde to alle cristen people to cut away ꝑ cheynes of sinne with his sharpe swerde of confessyon foz dedely synne byndeth a

mā loꝛe to the fēde & therfoꝛe cut away ꝑ cheyne Peter is al so redy to open the gates of heuē to al cryſtē pepie & to lette them in. ye ſhall vnderſtonde ꝑ Poule was fyꝛſt ſo hye & ſoo feerle ayenſt all goddis ſeruaūtis/ ꝑ there durſt no pꝛecher deale w̄ hȳ/ but after he leſt grete malyce. And there as he was feerle after he was gracyous/ & there as he was beꝺo= re hye & pꝛoude of herte/ he was meke & lowly to al goddis ſeruaūtis. ¶ Peter alſo helde hȳ ſelfe moolle perfyte & ſted faſt of all cryſtys diſcyples wherfoꝛe he made boſte by a va yn glozy ꝑ he was redy to goo to dethe w̄ cryſt & ſayd thus. It behoueth me to dey w̄ the And whā cryſt ſaid ꝑ al his diſ cyples ſholde foꝛſake hym. Peter foꝛ the greate boolt ſayd thought alle men foꝛſake hȳ he wolde not. And yet moꝛe o= uer whā cryſt was take Peter dꝛewe oute his ſwerde/ & ſmo te of a ſeruaūtis ere/ ꝑ hyghte (Malcus) ¶ But ſoone after whā he ſawe ꝑ cryſt was take/ & ſholde be put to deth thēne he ſwoze & ſtared ꝑ he neuer knewe him And foꝛſoke cryſte But whā he herde the cocke crowe/ then he remembꝛed of ꝑ oure loꝛde ſayde to hȳ ꝑ oꝛ the cocke crew. iij. ꝑ ſhalt foꝛſa= ke me. Thenne Peter wente foꝛth (Et fleuit amare) And wepte bytterly & hid hȳ in a caue & durſt not come amonge his bꝛedꝛē foꝛ ſhame/ tyl our loꝛde ſēte to hȳ by name. Thē was Peter euer after aſhamed & ſoꝛy foꝛ his treſpas. And there as he was a booſter & vnſtable of his woꝛdis / After warde he was true & ſtable & groūded in ſtablenelle of per= fyghe lyuyge i ſo moche ꝑ Cryſt called hym Peter ꝑ is a ſto ne in Engilſhe Foꝛ there as ꝑ layeſte a ſtone / there thou ſhalte fynde it Soo was Peter ſo ſtedfaſt after that neyther foꝛ wele noꝛ foꝛ wo heneuer fleytered. But euer ſtoode ſted faſt in cryſtes lawe & had euer his ſȳne in mȳde & to amēde ꝑ he had done amyſſe & was afterwarde of grete abſtynen= ce that he ete but bꝛede and ople woꝛtes / And full ſelden

flesshe And were but a syngell kerchyll with a mantell & co
uer as often as he herde ony man myende Jhesus anone he
began to wepe full sore/And whan he herde ony cocke cro
we/anone he rose vp & wolde goo and praye & lusere pena
unce and he wepte many tymes so bytterly/ þ the teres of
his eyen brente his face/in so moche that where he was he
had a cloth in his bosome alwaye to wype away the teres
Thēne so folowynge he was soo holy þ where that euer he
wēte & he myghte shadow ony syke-body/anone they were
hole. So on a tyme he sente two of his dysciples in to a ter
re countreye to preche. & whan they were gone two dayes
Journey one of them deyed/& þ other tourned ayene & tolde
peter. Thenne peter toke hym his staffe. & bad hym go laye
the staffe on his felawe/& bad hym aryse in þ name of god
And he rose anone. and wente forth to ryder & preched The
ne were many wrothe þ peter tourned so moche people to þ
fayth & put hȳ in to prysone. And bonde hȳ faste with grete
cheynes of yren/tylle he was nye dede leste he sholde be sto
len awaye/wherfore þ knyghtes woke it þ he sholde not es
cape. & thus þ comen people toke ensāple of them and ma
de fyres in worshyppe of saȳte peter & watche. Thēne cryst
te came to peter in prysone. & then came an angell to Peter
with grete lyghte as oure lorde bad And anone the cheynes
brake & fylle fro his hondes and fete and he wente to rome
and was there pope. xxv. peres & tourned moche people to
crystes feyth/but soone after came the fēdis lymme/ þ was
called Symon magus þ coude moche of the fendis craffte
& made moche people syke in dyuerse sykenesse Some blyn
de some lame/some deef. so þ the pepie what for fere & for
wonder bylcued in hym. Thenne peter heled all thole that
magus had hurte. and bad they sholde not bylcue in hym
Thenne was this symon magus wroth wyth peter that he

myght not haue his wyll/& in especyall he myght not reyse a dede body to lyfe ꝑ peter eyled. Thenne this symon eyed a fende in lykenelle of a grete dogge there as Peter shold de come/& flee peter. But peter bielyd hym & lete this dogge lose and thenne he lepte to symon & pulled hȳ wwne vnder his fete/and thenne peter bad ieue and do hym no harme of his body/but he all to rente his clothes/soo ꝑ symon were almoste naked away. Then symon ordeyned all the wayes ꝑ he caude to haue peter dede. Then our lord appered to peter & sayd (Symon & Nero ꝓua te cogitãt) Symõ & nero & other haue ordeyned thy deethe to morowe I wyl sende to ꝑ Poule my seruaile in comforte to the. & ye shall sufftre martyrdome togyder for my sake. & so come to me to my euerlastynge blysse. Thenne peter tolde hys brethren his vysyon ꝑ he hath in ꝑ myghte. & so toke clemẽte by ꝑ honde & sette hȳ in his chayre/& made hȳ pope & succellowre after hȳ Theñe on ꝑ morowe came poules prechedꝑ people. Then this symon had so charmed ꝑ Emperour in suche a folysh nes/ꝑ he wende ꝑ he hadde be goddis sone. So this symon magus came to Themperour & sayde there be two men of Galylee come in this cyte that one hyghte Peter & ꝑ other Poule ꝑ to me soo moche displeasle/ꝑ I maye no lenger abyde here in erth wherfore commaunde suche a daye all maner of people to come to cappytoll/& there in syghte of all ꝑ people I wyll flye vp to my fader in heuen. And whan all the peple were come to gyder. Symon wentevp in to a toure of ꝑ capitol/thenne came two fennes lyke two aungellis & sette on his hede a garlonde of laurell/& bare hȳ vp into ꝑ ayre lyke as he hadde flowen. ¶ Thenne sayd Peter to Poule/Brodder loke vp & see. ¶ Thenne sayd Poule/it falleth for me to praye/and the to commaunde/and anone Peter sayd/I commaunde you the angellys of Sathanas

that ye lete ꝑ man go downe that all men may se whome
they haue worshypped. Thenne symon fell downe & all to
braste. Thenne was themperour wrothe/ & made to lede
Peter & Poule forthe/ & dyde Peter on a crosse and his heed
downewarde/ and soo put hym to dethe. And Poule for he
was a gentylman borne for ꝑ more worshyppe they smote
of his heed. Thenne ꝑ people sawe aungelles w̄ crownes
standynge on ꝑ crosse there as Peter hanged/ & whan Pou-
les heed wos smyte of/ there came out fayre plēte of mylke
& after blode/ thenne ꝑ nyght after came cristen people &
layde theyr bodyes togyder in a graue/ & there they lay tyl
cristen fayth was more open in Rome. Thenne wolde they
haue borne eyther body to his chyrche/ but they coude not
knowe eyther bones from other. Thesie came there a voy-
ce from heuen ꝑ sayd/ ꝑ more bones be of ꝑ prechet/ & the
lesse of ꝑ fysher. So after whan ꝑ cristen fayth came i En-
glonde kyng Ethelberte lete make a grete chyrche at well
mynster in worshyppe of sayne Peter & an other i London
of sayne Poule. And so on a day whā ꝑ chyrche of sayne pe-
ter sholde be halowed/ in ꝑ nyght before was a man fysshy
ge in ꝑ Temse vnder westmynster/ & a lyteil before mydny-
ght came sayn Peter lyke a pylgryme & prayed ꝑ fysher to
ferry hym ouer ꝑ water/ & he dyde so/ & peter went to ꝑ chyrche/
& there ꝑ fysher sawe a grete lyght/ & therwith was ꝑ swe-
test sauour ꝑ euer he felte/ & also he herde ꝑ merryest songe ꝑ
euer he herde ꝑ he wyst not wher he was for Ioye. Thesie ca-
me Peter to hym agayne & sayd/ hast thou take ony fysshe
to nyght/ & he sayd nay. For I was so stonyed with lyght
& with melody that I nyght do no maner thynge. Thesie
sayd Peter. (Mitte rethe in mari) Cast the nette in to the se
and I wyll helpe the/ & soo they toke a grete multytude of
fyshes. Thenne sayd sayne Peter to the fysshes I am ꝑ

ther that hath halowed my chyrche this nyghte/and toke a grete fylthe and sayd. Here here this to the bysshop/& say þ I sende hym this/& on this token bydde hym & no more to the halowynge of the chyrche/but synge a masse there/and make a sermon to þ people that they may beleue this/and for to preue þ trouthe byd them go to the chyrche/& se where the candelles stycke on the walles/& all the chyrche were of holy water. And soo the fyssher dydde his message/& the bysshop founde it true/& kneled downe on his knees/& moche people w̄ hym & songe. Te deū laudamus)& thanked god and sayne Peter.

¶ Secūda die Julij celebrat festū visitationis marie.

AMonge dyuoute crysten people in this day is singulerly worshypped oure blysſed Lady Mary for her grete mekenes and lowly visytacyon of her cosyn Elyzabeth/the wyfe of zacharye the prophete and moder to sayne Johan baptyst. Sayne Jherome sayth. Quidq̄d humanis potest dici verbis: minus est a laude virginis gloriose que diuinis. &c. The whiche may be englysshed thus/ what so euer laude or prayenge that ony man or woman can or may make to our lady laude. it is to lytell and serre influxypent frome the laude that she is worthy to haue/þ so excellently was accept of god & wonderly prayed of patryarkes/& prophetes/appostles/& cuā gelystes/yet not for thy though we be vnable lete vs euer & in especyall at this fest doo our dyuoyre after our power & fre sabstaunce to worshyppe this blysſed lady by vertuous lyuynge & dyuout prayer/folowyng her by ensample as moche as we may. Now ye shall vnderstande that after þ sayd Elyzabeth had cōceyued by myracle Johan baptyste/ and

had borne hym in her wombe vi. monethes came thaungell of god from heuen vnto Mary/sayng vnto her ꝑ she shold de conceyue the sone of god almyghty/& in token that this shall be true & that all thyng is possyble to god to wo/the aungell sayd that her cosyn Elyzabeth the whiche was ba rayne by nature & aege/& had all redy conceyued & borne vi. monethes a chyld in her wombe. And whan Mary her de this & beleued/and therwith consented/& forthwith she conceyued the sone of god. And thenne the gospell of this day sayth thus. Exurgens maria abiit in mõtana. &c. Luce. i. Our lady rose vp and went haskely to Nazareth/ꝑ was in Galyle to ꝑ mountaynes that was in Jury/& soo entred the hous of zacharye ꝑ prophete. Lo here in ꝑ gos pell is sayd that she went haskely shewynge to all women & specyally to all maydens ꝑ they sholde not tary by ꝑ way ne tell no tales or haue talkyng with men. For thre causes our lady vysyted Elyzabeth. The fyrst was ꝑ they myght be gladde eyther of other. (Jheronimus). Ut miraculum miraculo: gaudium gaudio cumularetur). That is to say that myracle to myracle/& Joye to Joye sholde be had & en creaced. It was a grete Joye and myracle to our lady that she beynge styll a vyrgyn had conceyued Cryst the sone of god/also it was a grete Joy and myracle to Elyzabeth ꝑ she beynge barayne and in aege hadde conceyued so grete a prophete Johan the baptyst/and soo graceously escaped the reprefe of theym that were barayne amonge the people of Israhell. In lyke wyse sholde we crysten people do folo wyng our lady by this ensãple for to be glad of our neygh bours prosperyte and welfare/& be sory of theyr tribula cyon. But ꝑ contrary dooth enuyous people/the chyldren of the wuyl for they wyll be glad of theyr neyghbours hurt and displeasse/and they wyll be sory whan they faze well and

ben in prosperyte. Suche condycyons haue ꝑ deuyls/they
howle and sorowe whan we doo ony good dedes. And they
Joye whan we doo euyll wherfore suche people muste be pu
nysshed in helle / and byde there euer with theyr fader the
deuyll. Prouerbior. xvij. Qui in ruina alteri⁹ letatur nō
erit impunitus). That is to say. He ꝑ is gladde of an other
mannes fall/he shall not escape vnpunysshed. The secōde
cause why our lady vysited Elizabeth was to do her seruy
ce and helpe her in her neede. For lyke wyse as she shewed me
kenes too god at all tymes/& to the aungell whan she sayd
Ecce ancilla domini: Soo she wolde shewe mekenes to all
people. was it not a grete mekenes that the moder of god/
and quene of heuē and erthe/& also empyresse of hell/ and a
mayde sanctyfyed of god wolde meke herselfe/and go on fo
te so ferre with her vyrgyns that wayted vpon her that is
to say frome Nazareth to the mountaynes of Jury whiche
was (secūm albertum) about a forty mile of combrous way
and there to salute and serue an olde wyfe her seruaūte/ and
to abyde with her so lōge in grete watche and laboure to ꝑ
tyme ꝑ Johan was borne/yes doubtles. Beholde now
thou cristen man & woman/for here is good lernyng bothe
of our lorde Jhesu cryst ꝑ was in her wombe for his mem-
bres/& also of our lady/& all for ēsample to vs. Here specy
ally women ben taught to be attendaunt and seruyable in
the tyme of a chyldes byrthe/for euery woman with chylde
bereth a precyous treasoure in her wōbe that is to saye/ꝑ
soule of the chylde and his lyfe. Bernardus. Totus mun
dus iste vnius anime precium estimare non potest). That
is to saye. All the worlde may not tell the pryce of one soule
Thenne woo shall be to them the whiche wyttyngly dy
stroyeth chyldren in the moders wombe/for the chylde shal
neuer se the face of god. Johannis tercio. Nisi quis reua-

cus fuerit ex qua ex spiritu sancto) that is to saye without one be baptysed he maye not entre in to ꝑ kyngdome of heue ¶ Also those men ꝑ cupll entrete theyr wyues w̄ chylde as bernge or tredynge thē vnder theyr fete or troublynge thē with theyr vncurteys langage lyue greuously & mooste gre uously ꝑt ꝑ chylde perysshe therby (Vñ Aug⁹ Maius damp nū est in a millione vnius anime ꝙ milium corpoꝝ) ꝑ is to saye. It is moze synne in lernge of one soule thā in a thou sande bodyes ¶ The thyrde cause was ꝑ oure lady vysyted elyzabeth ꝑ Jhesus her sone in her wombe sholde in ꝑ wyse sanctyfye Johan ꝑ baptist & that was by in spyracyon of ꝑ holy goost of the whiche ꝑ sayde Johan was so glad ꝑ he da unced in his moders wombe (Et exultauit infans in ute ro meo &c. Here maye ye lerne what goodnesse & grace may come vnto vs ꝑt we worshyp oure lady wyth ese there will growe therof greate Jope/for ꝑ holy goost wyll be there & ꝑ secretis of God also shall be shewed wherfore lete vs ofte & deuoutly say our (Aue maria) this salutacīō and we maie be sure ꝑ she wyl resalute vs ayene & helpe vs whā we haue mooste nede. ¶ Moreouer for oure lernynge ye shall vnder stonde ꝑ in all holy scripture is not fonde that oure lady spa ke so moche as only in this cātycle (Magnificat) The whi che is wrythen here. The whiche she enlarged for the grete laude to goo in gyuynge thankes for his benefetes we rede that she spake foure tymes and foure grete benefeytes and myracles folowen ther vpon. ¶ Fyrste whan she spake to ꝑ angell in the annunciacyon where forth with she conceyꝑ ued oure sauyour Jhesu cryste ¶ The seconde was as this day whan she vysyted Elyzabeth/wherthorugh Johan ba ptiste was fulfylled with the holy goste and sanctefyed in his moder wombe ¶ The thirde was that she spake in the temple whan she loughte Jhesu her sone/and sayde (Fili

si quid fecisti nobis sic.&c. After the whiche tyme cõtynuelly he was subget to his moder our lady/& also too Joseph and all for our instruccyõ. ¶The.iiij.tyme was whã she spake at ỳ feest of Archytryclyne where that our lord torned water in to wyne. ¶Soo of this ꝑselle may we take good lernyge of our blyssed lady/ỳ we speke lytel or nothyge/& that we speke se we ỳ it be too ỳ laude of god/& profyte to vs & to other. For our lady sayth by Mathewe.xij. De oñi verbo ocioso.&c. Of euery vdle worde ỳ we speke we shall gyue acompte in ỳ laste daye of Jugemente. Thenne it muste folowe ỳ we shall gyue a strayte acõpte of noysom speche. Thre maner of synners there ben ỳ offende with theyr speche. Fyrst ben they ỳ sweareth wtyngly a thynge ỳ is not true. & these synneth deedly /whyther it be in game or ernest/as it is playnly shewed. Thomas secũda secũde. q.xcviij. Also they offende gretely ỳ swere to theyr chyldren that they shall chastyse thẽ for theyr offenses. Is is accordyge ỳ they do so/& yet they wyll not do it. (in decreto. Omne iuramentũ est seruandũ nisi vertat contra salutẽ animax xxij.q.iiij.qõ dauid). Euery othe is to be kepte without it be in preiudice & hurte of mannes soule. Also they syne gretely ỳ swere by god and his saynctes in theyr bargeyns makynge/deceyuynge theyr neyghboure/ and that not onely in grete thynges but also in smal/as in apples sellynge or peeres/fleeshe or fysshe/swerynge by god or by our lady ye gete noo mo/or ye gete noo better shepe/or suche other. And ỳ hyer or ỳ other syde swereth by god I wyll gyue no more where eyther be founde lyers or they departe. Alas a crysten man sholde not swere falsely for all this worlde to wynne. O how perylous/how domageable it is vnto thẽ ỳ whiche vse for to saye in theyr bargaynes & marchaundyses makyge vnto the preiudyce and extreme sorowe of theyr soules.

As god helpe me/or I forsake god & take me to ꝑ deuyll or suche a vengeaunce/or suche a punyssheme ot god fall vpon me w̄ suche other. O how synfull and abhompnable they ben in ꝑ syght ot god ꝑ vse suche languag. And how grete shall be theyr paynes withouten am̄demente. The seconde ben thele blasphemers ꝑ swereth by ꝑ wo⁹des/syr=es/bones/or body ot our lorde/as by ꝑ sacrament ot the awlter/or suche other/suche people synneth gretely. Unde augustin⁹. Non minus pecāt q̄ cristi⁹ blasphemāt regnā tem in celis q̄ qui xp̄m crucifierunt ambulantē in terris. whiche is in englysshe. No lelle synne they ꝑ blasphemc cry ste reygnyge in heuen then they dyde ꝑ crucyfyed Cryst wal kynge here in erthe. Unde paulus ad hebre. vi. Rurlū cru cifigētes filiū dei). Suche people in as moche as they may crucyfye agayne ꝑ sone ot god Jhelu cryst. For the whiche synne ot swerynge by ꝑ membres ot Cryste our lorde some tyme punyssheth a hole towne a cyte or a cōtree/ by tēpest thōder/pestylēce or other. Unde i quodā decreto. Q. sicp mul titudo populi ꝓpter delictū vni⁹ punit. dil. xlv. sed illud. Such blasphemers in ꝑ olde testamēt afore Cryst was borne were stoned to dethe. vt habet leui. xriiij). O Jhelu yf it were loo now I trowe ꝑ tyght many sholde be stoned too dethe/but our lorde punyssheth theym otherwyle in the se dayes /somtyme in suche ot theyr mēbres as they swere by or elles suffre theym to dye a sodeyne dethe/for by other myslortune. Saynt Gregory in his dyalogus ꝑ. xviij. chas pytre ot the fourthe boke wrytyth & sheweth to all men his lernyge/ꝑ certayne deuylles at Rome came to a chylde ot. v. peres olde wantonly brought vp ꝑ whiche blasphemed our lorde. And ꝑ sendes toke hȳ vyolently trome his faders lappe and tryfed hym and rent his body all too pyeces/& his soule caryed in to ꝑ pyete ot helle/and was dampned

eternally for his wantõnelle. ¶Remembre here /wel yt ỹ our lorde suffre this punyssheme̅t to be done to a babe or lytell chylde of fyue yere olde/and trowe ye that he wyll forgete or le vnpunyssheth them that ben of more ryper aege & of discrecyon. Nay be ye sure. The thyrde be they that curseth theyr neyghboure. Thou shalte vnderstande that who wyttyngly of yre and vengeaunce curseth his neyghboure synneth deedly as ofte as he so dooth. And oftymes is seen that ỹ vengeaunce ỹ they desyre for theyr neyghboures fal leth vpõ themselfe. Unde genesis. xxvij. Qui maledixerit eibi sit ille maledictus. &c. ¶Also this sỹne is the more greuous yt they name god in suche cuyll speche or cursỹge/as thus/oure lorde gyue the a myschefe or suche other/this is more greuous than to saye the same clause/puttynge ther from the name of god/sayt Thomas sayth that it is not le full to curse vnreasonable thynges in that they ben the creatures of god. Thẽne it is more vnlefull to curse ony man ¶Now that we may than leue these othes/& blaphemynges & cursynge of our neyghboures/and to haue pacyence & pray for theyr amendement. And for to folowe the mekenes of our lorde and of his blyssed moder Mary/& to vysyte them ofte with good prayers/and our neighboure to helpe in all charyte/graunte vs qui sine fine viuet et regnat in secula seculorum. Amen.

¶De translatione sancti Thome

HErendes suhe a daye ye shall haue the translacion of sayn̄t Thomas ỹ martyr ỹ day he was take oute of his graue/& his bones layde in a shrine/& how ye shall here This man was ordeyned in his byrth to be a holy man & a worthy sayn̄t. For ỹ was shewed fyrst to his moder & after to his fader in his olde age & now is knowẽ ouer all Fyrst it

was knowen to his mother For in a nyght she lay in her bed
slepynge/she thought thomas laye in his cradell & wepte
& whan she herde hym wepe she called to the norse and saye
de Loke to ỹ chyld/& whan she came to the chylde she fon=
de al his clothes trompled & she wolde haue amende them
& she myght not fold them for grefnes and she thought she
toke thone ende and the norse thother ende/then it was foo
moche that they myghte not folde it in the chambre & went
in to the halle & yet it wolde not be. then went they to chepe
syde that in the cheef strete of london Then she thoughte it
spread all london/thenne on the morowe she wente to her
confessoure/& told hym all her dreme. them sayde he dame
ỹ arte mochte holden to God for ỹ chylde ỹ now is in the cra
dell shall be so greate of power ỹ all london shall be at his
gouernaūce So whan Thomas was of cōuenable age his
fader sente hym to the abbay of Merton/ỹ was an house
of chanons to go to scole. Then on a daye his fader came to
loke howe he dyde. & whan thomas came afore hym. A no=
ne hys fader felle downe in syghte of all the peple & dyde hȳ
grete reuerence thenne the prpoure of ỹ place rebuked him
& sayde/thou olde fole/this reuerence he sholde doo to the/
and not thou to hym Thenne he toke ỹ prpour aſyde and
sayde I wote ful well what I haue to doo this chylde shall
be a worthy man tofore god/that all cryſten people shal do
hym worſhyppe Theune wexed thomas wyſe and actyte
in all wyſdome. ỹ the archebiſshop of caūterbery lēte after
hym. And made hȳ Chaunceler of englonde & for he gouer
ned his office wyſely/he was made afterwarde archebyſ=
shop of chanterbery. Thenne anone he tourned to greate
holynes of prayers and faſtynge and almeſdedes doynge
and wered harde heyre nexte his body and a brechē of ỹ ſa=
me The whyche was ſo full of vermyn that it was an hor=

tyble syghte to see but yet he chaliged but ones in .xl. dayes
He was also a man of greate almesdedes/and calle greate
loue to god that he dzad not to depe. ¶ Thenne he rebuked
the kynge of his mysdedys a yenst holy chirche and oppzel
sed the reame. Thenne had the kynge grete indignacyon of
hym and exyled hym oute of his reame /and dyde thomas
all the greuaunce that he coude/& exyled hym and alle his
kynne and frendes bothe old and ponge/croked and lame
blynge & wymen in chyldebed & some with ponge chyldzen
in her armes soukynge and moche people toz woo in defau
te of helpe. and all he made to swere vpon a boke. that they
sholde neuer tary tyll they come tofoze thomas and all to
make sale his paynes. And whan thomas sawe this he wep
full sozow. Foz he had grete compassiõ on theim But yet
he ordeyned foz them þ they were better atte ease in Fraũ
ce than they were in Englond. Thenne whan god wolde þ
thomas sholde passe oute of this wozld/by the byddyng of
the pope and coũseyle of the kynge of Fraunce/thomas ca
me to caunterbery to his owne chyrche and whan the kyn
ges knyghtes herde therof/ four of them that were cursed
men went after and the .v. day of the feste of Cryst mas
they slewe hym in his owne chirche befoze an auter of say
nt and there they lefte hym dede thenne the monkis
/weppynge and makynge grete sozowe beryed
hym in the newe tombe that was there all redy made. ¶ But
Thenne god shewed so grete myracles foz hym that pope
alysaunder sente letters in to englõde to the archebysshop
stephen/ & to other abbotis and pzelates/commaundynge
theym to take vp thomas bones and to lay theym in a shzy
ne and to sette it where it myght be wozshypped of all cry-
sten people. Thenne the bysshop ozdened a day whan that
sholde be done. So ouer euen whyle they myghte haue spa-

ce/he tokk wyth hym the bysshop of [illegible] and other monkes and clerkes [illegible] where thomas had laye. [illegible] the prayengeres [illegible] pe the tombe [illegible] de a lyght [illegible] Here lyeth thomas byshop of Caunterbery prymat of englonde & the [illegible] gate hym for the sygthe of holy chirche the lyght dare not crike malle. Then for greate deuocyon that they had of that lyght/all cryed sayncte thomas. And thenne they tode ꝑ he de to the archebyshoppe tokylle & so they kylled it all and thenne they be helde his woundes and sayde they were ma gracyous that wounded the thus & soo layd hym in a sh ne and couered it with clothe of golde & sette torches abou. it bytennynge/& the people to wake it all nyghte. Thenne on the morowe came all the states of this londe and bare ꝑ shryne to the place there as it is now with all ꝑ reuerence and worshyppe that they coude/and there it is with wor shyppe. Amen.

De sancta maria magdalena

Dere frendes suche a day ye shal haue the feste of Mary magdeleyne that was soo holy that our lord Jhesu crist loued her best of al wymmen next his owne moder; wherfore ye shalle come to god and to holy chirche and praye to that holy woman ꝑ she wyll praye to oure lorde for vs. that we maye haue grace For she was chefyrste in tyme of grace that dyde penaunce. For she had loste grace by flesshly luste so she is made a myroure to all other synners that wyll forsake synne & doo penaūce they shall haue grace ꝑ whiche was loste by syne She had a fa

ner ꝑ was a grete lorde & nye of ꝑ kynges blood & had a greate lordshyp in Jherusalem/the whiche he gaaf to lazarus his sone. And he gaaf mary the Castell of Magdeleyne/w̄ all ꝑ lordshyp longyng therto of ꝑ whiche Castell she had her name & was called mari magdeleyne for she was lady therof. Thenne as many bokes sayen/sayne Johan̄ euangelyste wedded her & our lorde bad hym go with hym & kepe his vyrgynyte & so he dyde & was clene vyrgyn. & magdeleyne went forth & gaaf her all to synne. Jn so moche she lost ꝑ name of magdeleyne/& was called the synfull woman. But it was often seen ꝑ our lorde made of ꝑ gretest synner ꝑ holyeste after wardes. And soo whan oure lorde sawe tyme he gaaf this woman grace to knowe her selfe/& to haue repentaunce for her synnes. Thenne whan mary herde ꝑ cryste was at a mannys house ꝑ was called (Symon) the pharyse/she toke a boxe w̄ oynemente/suche as the peple vsed ꝑ tyme for hete of ꝑ sonne/& went thyder but she durst not for shame goo tofore hym/but at his fete behynde hym & herde hym speke. And then she toke a grete sorow in her herte & wepte tenderly. & with ꝑ teres of her eyen/she wasshed Crystes fete & with the heres of her hede she wyped them & with all the loue of her herte she kyssed them and anoynted them but noo worde she spake that ony man myghte here/but softly in her herte she cryed mercy/and made a vow to hym that she wolde neuer trespace more. ¶ Thenne our lorde hadde pyte vpon her/ And caste oute of her. seuen fendis/ and forgaaf her all her synnes in herynge of all that were there/thenne she toke suche a loue to Cryste/that she lefte all her lordshyps of mawdeleyne with all other goodes/ and sued hym forth with grete loue/that in hys passyon there as hys dyscyples fledde frome hym. she lefte hym neuer tyll she with helpe of other had layde hym in his tom

be/& whan no man durst go thyder for fere of the knyghtes that kept hym/she spared not. ¶ Et tenebre essent. &c. whan it was derke in the dawnynge she toke with her swete bawmes to anoynte Crystes body with/she shewed loue bothe in wyll and in dede/wherfore Cryste in his lyfe heled Martha her syster of the reed flyxe that she had. vij. yere tofore & payned her sore. ¶ Et reluscitauit lazarū a mortuis). And reysed Lazar her brother frome dethe to lyfe that had layne iiij. dayes stynkynge in his graue. And whan our lord rose frome dethe to lyfe he appered to her/& suffred her for to touche hym & kyssed his fete. Thenne whan it was knowen to the Jewes that Cryst shewed her so many tokēs of loue before all other whan Cryst was styed vp in to heuen they token Mary and Martha her syster. Lazarus maxencius. and many other/and put them in to an olde shyppe in to ꝑ see to haue drowned them/but god ordeyned so for all thynge at his wyll and brought them sauffe to a londe called myracle/& there they rested vnder a banke that was nygh ꝑ temple/thenne Mary sawe moche people compynge towardt ꝑ temple to do sacrifyce to theyr mawmettes/and the lorde of the countree came wt̄ them/but Magdaleyne was gracyous/& with gracyous wordes torned them agayne. Then this lorde had gret luste to here her speke and sayd thus to her/yt that god that thou spekest of be so gracyous & of soo grete power as thou sayest/praye to hym that I may haue a chylde by my wyfe that is barayne & than I wyll beleue in hym. Thenne Mary sayd she wolde/and within shorte tyme after ꝑ lady conceyued and was with chylde. Theñe this lorde anone made to ordeyne euery thynge that longed to hym to go to Jherusalem to Peter for to wyte of hȳ whyder Magdaleynes prechynge were true or no and dyrayled well his shyppe and made hym redy. Thenne came his lady

prayenge hym ꝑ she myght go with him so with grete pra-
yer ꝑ lorde graunted her/thenne by assente of thē both they
made Mary maudeleyne to kepe her lordshyppes and goo
des that they had and Mary sette a crosse in eyther of theyr
sholders.& bad them goo in the name of god. whā they had
sayled a day & a nyghte grete tēpest arose in so moche that
they wende al to haue be drowned. ¶ Thenne was this la
dy sore aferde and there with she began to trauayle/and so
was delyuered of a manchylde as maudeleyne sayd and she
in the byrth fyll downe dede. Then this lorde made greate
sorowe and lamentacyon/and sayde. Alas alas/I wrecche
what shal I do with this chylde nowe is the moder dede &
nedes must ꝑ chylde deye Also for here is noo womannys
helpe to kepe it. ¶ Thenne he cried to maudeleyne and say
de/alas mary why dostе thou thus to me. thou behote me a
chylde.& now is the moder dede & ꝑ chylde must nedys deye
for lawte of womans helpe and I my self loke euer whan
I shal be drowned. Helpe mary and haue compassyon on
me and of my chylde. Thenne sayd the shyp man cast this
body in to the see for we shal neuer haue reste whyle it is in
the shyp. Then sayd the lorde she is not dede/but lyeth in a
swoune for fere. but I praye you lete vs haue ꝑ shyp to yon
de roche For I had leuer to graue her there/thā to cast her
in to the water. And for there was none erthe to make her
a graue/he lefte her hangynge on the roche of stone. and the
chylde by the moder.& couered them w̄ his mantell and be
toke thē to god & mary maudeleine to kepe and wente his
way. So whan he came to Jherusalē he spake with peter/
& he bad hym be of good cōforte though his wyfe were dede.
For god myghte restore her to lyfe agene/thenne peter she-
wed hym the places there as our lorde was quycke & dede
and tolde hym of his byrthe & of his passion of his resurrec

eyon & his assencyō & enformed him of the layth & made hȳ stedfast to cryste. & whan he had be there .ij. yere peter sente hȳ home ayene And badde hȳ grete wel mawdeleyne and her felyshyp. Thenne whā ꝑ lorde came fetre in ꝑ see and sawe the place there his wyfe laye/he longed sore in his herte to goo thyder And then he prayed the shypman to set hȳ there Then he sawe a lyteil chylde sytt̄ynge on the see sonde pleyng with smale stones/but as soone as the chylde sawe hym/it ranne forth in to the rocke/& he folowed tyll he came there he lefte his wyfe & he toke vp the mantell and fonde ꝑ chylde soukyng on his moders pappes. Thenne thanked he god & mary maudeleyne. and then he sayde. Mary ꝑ art greate with god. that hast keped a ponge chylde soukyng vpon a dede body in greate comforte. & Ioye to me but and ꝑ wyfe pray to thy lorde that my wyf myghte be restored to lyf then were I euer bonde to be thy seruaūt/& wyll whyle I lyue. Thenne with that worde she spake and sayde Blessyd mote thou be mary that were myd wyfe to me/and nourysse to my chylde whyle I haue be in my pylgremage. Thenne sayd this man wyfe arte ꝑ a lyue. & she sayd ye sire nowe I come fro my pylgremage as ye do/& tolde hym of euery place that he had be at then/he kneled downe and thāked god and Mary magdeleyne And whan they came home they fonde mary prechynge & techynge the peple & anone they kneled downe & thanked her & tolde her what peter sayde. and prayed her to telle what they sholde do. and they wolde doo it with good wyll. Thenne mary bad they sholde dystroye ꝑ temples of mawmentry. and byld chirches & make fontes & crysten the peple and so within shorte tyme all the londe was crystened Thenne for mary gaaf her all to contemplacyon/she went fetre in to a wyldernesse and was there therty wynters vnknowen to ony man (Delcen

debant angeli et eam in ethera leuabant) And angellis came seuen tymes a daye/ and bare her vp in to the ayre. and there she was fedde with heuenly fode. But whan god wolde that she sholde passe out of this worlde he made an holy preeste to see/ how angellys bare her vp in thayre Thenne wente he nere ꝑ place. and asked in the name of god/ who was there. yf it were a crysten man/ he sholde speke and tell what he was. Thesse answered mary mawdeleyne & sayd I am the synfull woman ꝑ the gospell speketh of that wyl she crystes fete. And she bad the preest goo to Marcellus the bysshoppe and byd hym on ester day in the mournynge to be in the chyrche & there I wyll mete hym & whan he come to ꝑ chirche he sawe how mary was borne vp two cubytes fro ꝑ erthe with aungellys that he was sore agast Thenne mary called to hym come nere and goo saye a masse that she myghte be houseled thenne in syghte of all ꝑ peple whan masse was done she was houseled & receyued goddis body in fourme of brede. And anone therwith she gaaf vp the goost. Thesse toke the bysshop the holy body & layed it in a tombe of stone and wrote all her lyfe in the worshyppe of god that dyde so gracyously by her. & all synfull people that wyl leue theyr synne. Thus ye maye come to euerlastynge blysse to the whiche god bryngе vs all to. Amen.

De festo sancti Jacobi apostoli.

Rendis suche a day ye shall haue saynt James daye the apostle and ye shall faste the euen in the worshyppe of god and this holy apostle. This James was a holy mā for he came of an holy kynde he was oure ladyes systers sone/ and brodes

ot sayntt Johan euangelyst/ & by thassent of all ꝑ appostles he was sent in to spayne to ꝓeche the worde of god/ for ꝑ people were so combred with ꝑ synne of mawmetry/ that he myght not torne but .ix. persones/ of ꝑ whiche he left there two to ꝓeche/ & seuen he toke w̄ hym in to Jurye for he herde that there was one called hermogines & he had a dyscyple that hyght Philetus/ they two begyled soo the people that James had tourned to Crystes layth/ that anone they torned agayne to mawmetry. Thenne James blamed thē to torne frome euerlastynge blysse/ to euerlastynge dampnacyon. Thenne Hermogynes herde therof & came & disputed w̄ James of the layth hoppynge with the fendes craft to haue ouercome hym. Thenne James dyde so many myracles ꝑ Phyletus forsoke Hermogenes his mayster. Then was Hermogenes wrothe & sent a company of fendes and sayd. Go ye & bryng James & Phyletus bounde vnto me Then whan the fendes came to James/ ꝑ aungell of god was redy and bounde ꝑ fendes ꝑ they cryed. James appostle haue mercy on vs/ for we be bosted so sore w̄ ꝓen chaynes ꝑ wo is vs on euery syde. Then sayd James wherfore be ye come hyder. And they sayd Hermogynes sent vs hyder for to bryng the & Phyletus bosted to hym/ & now goddes aungelles haue bosted vs/ that wo is vs to suffre this payne. Thenne sayd James I wyll lose you so that ye go to Hermogynes and bryng hym hyther bounde too me/ and w̄ hym no more harme. Thenne sayd they to Hermogynes thou haste sent vs where we haue be bosted with ꝓen chaynes/ but now we wyll bynde the and bryng the before James. Thenne sayd they to James/ this false Hermogynes hath done to the and vs moche trybulacyons and dysease Now gyue vs leue for to auenge bothe ꝑ and vs vpon hym Thenne sayd James/ nay not soo. My mayster Jhesus bad

me do good agaynst eupil. Thenne James bad Phyletus vnbynde Hermogynes. Thenne sayd Hermogynes/now I knowe the malyce of the fendes. I praye the James gyue me some of thy power/or elles these fendes wyll sle me then James gaue hym his owne staffe/& then he wente boldely to his owne hous/& toke his bokes and kest theym in the see/and came to James and fell downe on his knees & cryed hym mercy. Thenne was James gladde and crystened hym and taught hym the fayth/& after he was an holy man and god wrought many myracles for hym. Thenne herde the Jewes therof and toke James and bounde a rope aboute his necke and ledde hym vnto kynge Herode and prayed hym to do James to dethe/or elles he wolde torne all theyr nayson to Crystes fayethe and vntrope theyr lawe Thenne Herode commaunded to smyte of his heed/& whā he was dede Hermogynes and Phyletus with many other of his dysciples toke James body/& for they durst not for the Jewes bury it they toke it with theym in to a shyppe & went in to ꝑ see/prayenge god to bryngе them there as he wolde that the body were buryed. Thenne god gouerned ꝑ shyppe so that they landed in Spayne. Ther was a quene called Lupa ꝑ is a she wolfe/& she was called so for her cursed lyuynge/thenne they toke the body and layde it vpon a stone/and that stone waxed so soft that ꝑ body sanke downe in to ꝑ stoone/lyke as it had ben a combe made therfore Thenne some of them kept the corps whyle ꝑ other went to the quene lupa & sayd for she wolde not receyue James in his lyfe god sent her the body thyder to be buryed/wherfore we pray you of a place to burye his body in to his worshyp for suche an holy man. Then this quene dyde her wolues kynde/& wyst well ꝑ the kynge of spayne was a yll man of maners/& wolde do them harme & sent to hym prayngе

to ordeyn a place where this body myght be buryed/and he dyde as a cursed man shold do/he toke them and put them in pryson/and bounde them fast hande and fote with grete yren chaynes. And as he satte at his mete an aungell came and lete them out of pryson/and badde them go theyr way and so they dyde. And whan the kynge herde that/he sente two knightes w̄ moche people to brȳge them agayne/and whan ꝑ knyghtes came to a brydge ꝑ they were gone ouer they wolde haue gone after ꝛ the brydge brake ꝑ knyghtes ꝛ all the people were drowned. Thenne was ꝑ kynge aferde of vengeaunce ꝛ sent after theym pesably/ and prayed them to come agayne ꝛ they sholde haue all theyr desyre/ꝛ whan they came agayne the kynge cōmaunded all ꝑ eyre to be crystned. Then whan ꝑ quene herde ꝑ she was wrothe and thought to do them all ꝑ harmes ꝛ dyspyte that she coude/ꝛ sent for them prayenge them to come to her/ꝛ she wolde ordeyne for hym in the best wyse/ꝛ whan they were come she sayd. Go to suche an hyl/ꝛ there I haue oxen ꝛ bulles/take of theym ꝛ poke them in a wayne/ꝛ laye the corps therin/and lete theym chose theyr waye/ꝛ thyder as they lede the wayne I graunt you ꝑ place to bury the corps in. Thus she dyde for grete malyce hoppynge that the wylde beestes wolde haue dystroyed them all/but whan they made a crosse tofore them the beestes stode styll whyle they were yoked in ꝑ wayne ꝛ so lete them go/ꝛ in syght of all ꝑ people they ledde the wayne in to the quenes palays/ꝛ then she repēted her ꝛ cryed mercy to god ꝛ sayne James and anone was crystned ꝛ gaue the palays w̄ good wyll to sayne James/and ꝑ longeth therto/ꝛ made therof a worthy chyrche ꝛ layde sayne James therin ꝛ dyde hym all the reuerence ꝑ they myght/ꝛ there god sheweth many fayre myracles.

¶ Narratio.

¶There was a mā called Bernarde/ ꝑ happed to be take
wᵗ enmyes & put in ꝓyson in a dongeon/ & bounde wᵗ grete
chaynes of yren as he myght/ then he cryed hertely to god &
sayne James for helpe & socoure/ then came sayne James
to hym and conforted hym/ & anone the chaynes brake/ &
James hanged them about his necke & sayd. ¶Veni seque=
re me. Come and folowe me/ & ledde hym to a top of a tour
ꝑ was forthy cubytes of heyght/ & bad hym lepe downe/ & be
re his chaynes in to Spayne & offre them at sayne James
and so he dyde.

¶Narratio.

¶Also there was a man ꝑ pelx to sayne James in the com
pany of other pylgrymes/ & helped a poore woman ꝑ was
seke to bere her scryppe. And anone after met wᵗ a syke mā
& for he myght not go/ he let hym on his horse to ryde & wēt
hymselfe on fote berynge the poore womans scryppe/ & the
seke mannes staffe So for grete here & trauayle whā he ca=
me too sayne James he fell seke & laye thre dayes/ & myght
not speke/ & then he gaue vp grete syghynges spake & sayd
I thanke god and sayne James by his prayer I am dely=
uered of a grete multytude of fendes/ for ryght now came
sayne James to me with ꝑ poore womans scrippe/ & the se
ke mannes staffe/ & hath dryuen away ꝑ fendes fro me/ but
gete me a preest anone/ for I shall not lyue but a whyle/ &
he sayd to one of his felowes/ good frende go fro thy lorde ꝑ
ꝑ seruest for he is sothely dampned & shall deye wᵗin shorte
tyme a foule dethe. And whan they came home they tolde
theyr lorde/ & he set nought therby/ but wᵗin shorte tym he
was deed as the man sayd.

¶Narratio.

¶There were. xxx. men in a cōpany ꝑ plyght theyr trou=
the eche to other to be true to go to sayt James togidre saufe

one ꝑ wolde not plyghe his trouth & in shorte time one of thē fell seke & laye .iij. dayes & spake not & for he lay so lōge all ꝑ other left hym/sauf he ꝑ wolde not plyghe his trouth he abode with hym & within a whyle he spake & mended & his fe lawe carped hym forth. but he myghte not trauayle but sof te. And it happed they abode all nyghte vnder a hyll/& were full sore aferde. what for cursed peple & wylde beestis there that man deyed. Then aboute mydnyght came sayntes James rydynge & sayde Gyue me the dede body thy felawe before me/& come thenne vp behynde me & by the morowe they had rydden .xv. dayes Journey. & came to the mount Joye halfe a myle from sayne James & there he lete hym downe. & badde this man go fet the chanons of sayne James to bery thy felawe & say to thy felawes/her pylgremage stonde in no stede For they were false to her felawe And therfore lete euery man & woman be true to other/and we shall at the laste come to the blysse of heuē. Amē.

De sancta anna.

Here frendes suche a day ye shall haue sayne Annys daye ꝑ was oure ladyes moder/ That daye ye shall come to god and holy chirche & praye to this holy womā to praye for vs we rede of .v. holy women that hyghte Anna. I wyll tell you of thyse .v. wymen. The fyrste Anna was moder to the prophete Samuell that gouerned the people of Israhell. Anna had a husbonde that hyghte Eclana and he had no chyldren by anna lōge tyme but by greet prayer to god at the laste he had a sone that was called Samuel Then was there a nother anna that was wyfe to a man called raguell/& they had a doughter hyghte sare/the whiche sare had .vij. husbondes and euer the fyrste nyghte ꝑ fende strangeled they whā they wol

dehaue comuned wt her only for luste of flesshe & not to bry
ge forth fruyte to goddis plesaunce & for no chylderen. But
soone after came yonge tobye and by techynge of thangel.
Toby wedded this lare & thre nyghtes & .iij. dayes he for ka
te his wyf & was in prayers/ & so after he had chyldrē The
iij. anna was thelder tobyes wyf this elder tobye was an
olde man & dyde ꝑ werkes of mercy full besyly. & to preue
his mekenes & sufferaūce/ god made hym blynde. For on a
day as he beryed many deed bodyes that were slayn he was
wery & lay downe in his hous by the walles & as he loked
vp ꝑ dong of the swalowes fel in his eyen & so he was blynd
but for he toke it paciently & thāked god of his dyspycacyō
god restored hym his syght ayene The. iiij. anna was in the
temple of Jherusalem whan Joseph & our lady bare cryst
to ꝑ temple on candrimalle daye For she prophecied of crist
how it sholde fall of him. This anna was soo holy/ ꝑ whā
she had be wedded seuen yere her husbonde deyed Thenne
went she in to ꝑ temple & was there nyghte & daye tyll she
was. iiij. score yere old. thēne had she grace of god to see hym
bodely or she deyed & bad him in her armes The. v. anna is
our ladyes moder. So whā our lady was of aege & brought
in to ꝑ temple and left there with ꝑ other vyrgynes of her
age to lerne moyses lawe and to serue god nyghte & daye.
This Anna had a husbonde that was called Joachym ou
re ladyes fader/ & was come of ꝑ kynred of Dauyd for the
prophetes had told longe tofore/ how the kynred of dauyd
sholde descende downe to Cryst & had wryten it in bokes ꝑ
were kepte in ꝑ trefore in ꝑ temple then kynge herode of
Jherusalem thoughte to torne ꝑ lyfe of god to hym & to his
eyres/ and toke the bokes oute of the trefory. and made to
brenne them for the mynde of cryst sholde haue be forgote
and by this meane to haue torned the lygnage of dauyd

to hym/wherfore there be no bokes that telleth howe Joachym descended fro Dauyd. ¶ But whan herode hadde done this foule dede per were ther some good wyse men ꝑ had coppes of this bokes with in thē at home ꝑ tolde how Joachym came of the kyngdom of dauyd for dauyd had many childerē & one of theym was called Natan/of ꝑ wyfche come leuy/& there was a nother called panther & of hȳ came Barban ꝑ was Joachyms fader. ꝑ maryed our ladyes moder(Pater eius Joachym)mater vero anna vocati This Joachym that was our ladyes fader. and her moder Anna whan they had this chylde/she was gyuen after in maryage to Joseph. And so both Joachym & anna ended theyr lyfe full vertuously. Therfore as god sayth. ¶ A good tree compth good frute. Soo of this good woman came a hole ofsprynge. Soo lete vs serue this holy woman ꝑ she may pray for vs now & euer. Amen.

¶ Festum transfigurationis domini celebratur. vi. die Augusti.

THe saturdaye euer in the fyrste hole weke of lente is redde the gospell of Matheiwe the. xvij. chapytre. (Assumpsit Jhesus petrū & Johānē Jn ꝑ whiche is shewed how ꝑ our sauyoure toke. iij. of his dyscypples peter James & Johā his brother & ledde thē vnto a hye mofite ꝑ is called Thabor & there he was trāsfigured byfore thē And his face shone as ꝑ sōne & his clothyng wer whyte as ꝑ snow And there appered Moyses & Helyas spekynge wᵗ hym &c. All this was done for our lernynge/& grete Jope ꝑ is to come. For in that ꝑ our lorde was thus transfigured in to soo greate hyghnesse/Betokeneth the

glory that the soule & body of euery cristen man & woman shall haue here after yf they lyue well in this worlde & kepe the cōmaūdemēts. This daye is greatly prouyleged in holy chyrche. In so moche ỳ orders ben gyue as this day thoruth all cristēdome and grete pardons be graūted to this day in dyuerse places. As in to lyon plener templyon and alle is to the wele & comforte of man & for a purueance to sanctyfye his soule/that in the laste resurrectyon the sayde soule Joyned to the body maye togyder be glorifyed & trāsfygured in eternelle moze bryghter than is the sonne and so euer to endure. Thenne to haue moze knowlege of this transfyguracyon. ye shall vnderstonde that oure lorde toke chyse thze dyscyples & appostles. For by cause he was moze famylyer with theym than with ony other. & also to Peter he made afore by promysse to be hede of ỳ chyrche & prynce of the appostles. And Johan he toke for a synguler loue ỳ he had to hym and for his vyrgynite. And James the more for by cause he sholde fyrste dye for his loue/& take martyrdome. Also our lorde had there Moyses/ that was dede before this transfyguracyon a thousande yere & lyue hondred And also Helyas the greate prophete that was a thousande yeres and moze afore translate in to paradyce a lyue & is yet a lyue. And ỳ sayde Helyas is preserued to preche agayns Antecryst in thende of ỳ worlde and the sayd antecryst shal putte hym to dethe/and martyre hym. ¶ Thyse two here be in syghtsyenge/ that he is and shall be Juge of all that is dede as Moyses was thenne. And is in body and also of all thole that ben a lyue/as is yet the sayde prophete Helyas in paradyse. And also for by cause that they bothe fasted. fourty daye in penaunce/as it is shewed of moyses (exodi xxxiv. & of Helyas. iij. regū. xix. & soo we rede not of Abrahā ne of Noe/or of suche other ỳ then were in lymbo with Moy-

les noz also of Enoch that yet is alyue with the sayd Helyn paradyce. So thenne by this may we lerne ꝑ it pleaseth moche our lozd that cristen people fast .xl. dayes/that is to saye the lente/that they may be the mozе able at transfygu ration the whiche shal be on pasche day/and mozе clerely whan we se our lorde & maker face to face in his glozy. whe re throughe we our selfe shall be transfygured in soule & bo dy in to an vnspeakable hyghenes durynge withoute ende in all Joyd & gladnes. Some peraduenture that here this wyll say that they wolde fast/but they may not. Foz ꝑ whi che it is to vnderstande that there ben nyne causes foz the whiche a persone is not bounde to fast. Fyrst as is a womā with chylde foz she must prouyde foz two and soo of cōgru ence she ought to haue two meles/oz refeccyons/ without ꝑ she be of stronge & of good complexcyon/thenne she may fast some dayes in the weke. The seconde ben nourysses that gyueth chyldzon soke. The thyrde ben seke folke ꝑ may not ete whan compyn tyme requyreth/but they that haue ꝑ gou ce be not by this excused /foz to them is a good medycyne brede and water. The fourthe ben pooze people that haue not wherof to take a good mele/oz theyr refeccyon sufficy ently at a dewe houre but go frome dooze to dooze. The fyfte be pooze people that lyeth bedzed and may noo ferrer. And haue not mete ynough/yf that suche falte theyr mede shall be greete/yf ryche people fast not they falle in to dampnacyo on. The syxte be sore men & hozsmen that haue greete Jour neys that eete foz necessyte. And elles they be not excused. The seuenth ben those ꝑ ledeth theyr lyues in greete labou re but handcrafty men ben not excused therby. The eyghte ben ponge people. Foz as sayth Thomas in .iij. sche sayth. A ponge man may be excused tyl he attayne & come to .xxi. yere of aege foz so longe he groweth in all his partyes/and

by moche fastynge he may remenysshe it. Nor for at twelue yere of aege lete hym fast fryday in the lente at ꝑ leest. And at.xiiij.yeres two daies in ꝑ weke. And at.xviij.thre daies in ꝑ weke. And at.xx.foure dayes in the weke. And at.xxi. all ꝑ dayes in lente. ¶The.ix.ben aeged people that may not ete but they that in aege haue good stomackes and ben hole ben not by this excused.

Her vincentius:

¶what forme & ordre we shall kepe in oure fastynge oure lorde & the sayd Moyses & Helye by their ensample techeth vs. For our lorde in fastynge prayed/& Moyses whā he dyde fast toke good hede what our lorde sayd vnto hym whan he gaue hym of his lawes & commaundementes. And Helye the prophete was euer goynge/& in lyke maner wyse shold we do as moche as we may in the tyme of our fast in lente entende to prayer/and to diuyne seruyce/& to take good hede what is sayd at sermons and prechynge/& of the preeste whan he is in the pulpyte/and to bere it awaye/and to do therafter in as moche as ye may. In rehercynge and techynge the same to your chyldren and seruaūtes ꝑ ye haue charge and power of. ¶Also goynge to holy places and to pardons/that we may the sooner be released and haue forgyuenes of our synnes/& after to come to the mount of heuen ꝑ we laboure for/the whiche is our herytaūce where we shall se the transfyguracyon of our lorde god our maker and redemer moche more larger and more bryghter/& more gloryous than euer Peter and his felawshyp sawe hym than in this sayd mount of thabor. For in this mounte shall we se semlyhly without fere or fallynge downe to the grounde/ as the sayd appostles dyde. The fader/the sone/and the holy goost with an excellent glory there resydent and reygnynge lorde and god/worldes without ende in the myndre and

amonge his eyterynes and layntes there can not nor may no tongue suffyse to tell. ¶ Of this mounte and glorious Lyte of heuen we fynde this wyrynge that/sorowe/heuenelle walynge/nor weppynge there is none nother powerte nor sekenelle. No man there is hurte/no man there is greued nor hated/nor enuyeth a nother/couetyse there is none nor delyre of mete and drynke/nor of ony worshyp or power. There is no fere nor of theyr malyce that they haue to man and woman to bryngе theym to theyr dongeon of helle deth of body and of soule shall neuer be there/but glorye and Joy that neuer shall ceasle w̄ euerlastynge grace there shall be no dyscorde/but all thynges in order/and accorde with other in contynuell gladnelle. There ben all thynges quyete and restfull in grete clerte/and bryghenelle/not of the sone that shyneth here the whyche it shall not nede. For our lorde hym selfe gyueth and shall gyue ȳ eyte his lyghte And Jhesus the lambe of god is/and shall be the lanterne there of. There ben none aged people nor none other wretchydnelle of age/but all people shall be there at full age of our lorde.xxxij. There is none nyghte/nother derkenelle nor gaderynge of cloudes nor none excelle of hete nor colde but all thynges so temporate/that eye neuer se suche/nor ere neuer herde. Nother it may here be perceyued of mānis herte or mynde/but onely of thole whiche be worthy to haue it/the names of whome ben wryten in the boke of lyfe the whiche haue taken here in this worlde theyr penaunce by grete pallyon and strayte lyfe/and nowe ben in ȳ bylle of heuen seruynge him day and nyght. And aboue all these what Joye and glorye shall be to theym that is and shall be accompanyed with all the ordres of aungelles/as angels archangelles/thrones/and dompnacions/principates/ȝ potestates/cherubyn/and seraphyn/ȝ to all ȳ heuenly spy

ertes of so hygh vertue. And to beholde so innumerable cõ pany of sayntes about our lorde Jhesu Cryste/ dylygence & keppynge theyr ordre and felawshyp moche bryghter shyny ge then the sterres of heuen. As is our lady ỹ moder of god the patryarkes and the propheres/the appostles and euan geylles/martyrs/and confessoures/with vyrgyns and al other sayntes.

¶ Narratio.

¶ we fynde that a dampned spyryte was compelled to tell a symylytude of the Joyes of heuen/and he sayd this exã ple/yf a man were on ỹ toppe of on hye hyll and myght se by possybelyte fro hỹ an ende the space of an. C. M. myles/& all that space in compasse were ful of whete/& euery eere of that whete were syluerynge also bryghte as the sonne yet all this bryghtnes were not in comparyson lyke too the leest bryghtnes and clerenes that ỹ holy people glorypfyed hath & shall haue in heuen. ¶ Thenne all this consydered that we haue oft in our mynde remembraūces of this glorious hyll of heuen/and this solempne transfyguracyon of our lorde god and his sayntes/& well to vnderstande it in our fayth and that we loue it with all our hertes/and labour therfor re contynually in thought/worde/and dede. For the kynge dome of heuen asked none other paye but thy selfe/and so moche it is worthe as thy selfe. Therfore gyue thy selfe ther for/and thou shalt haue it. We neuer ne lyue for the pyre. Our lorde Jhesu Cryst gaue his selfe for vs to deye to the en tent to make vs a mancyon and habytacle dere his fadr wherfore beware and lete no synne regne in you/& there by exclude your lordes of his habytacle within your soules. But haue euer with you the spyryte of lyfe in all goodnesse and vertue that ye may optayne & come to this sayd trans fyguracyon in heuen. Amen.

De nomine Jhesu.

¶ Of the swete and holy name of Jhesus whiche shall be the seuen daye of Auguste.

N the fyrst book of scrypture is wryten ꝑ after god of his infynyte goodnelle hath made man/ & ordeyned hym to be lorde & haue dyrynacyon of all other lyuyng creatures & he broughte or caulede them to be broughte as it pleysed hyme before man Adam to ꝑ entente that he sholde knows all that was made for man. & to gyue to euery lyuynge creature a name/accordynge to his nature and to the proprietee therof. Therfore it is of cõgruẽce that of and for ꝑ nobilnelle/dygnyte and vertue of euery good thynge ought to be prayled magnyfyed & loued the name ꝑ lygnyfyeth that same thynge. Specyally ꝑ more/yt the impolytoure & gyuer of ꝑ name hath perfyte scyence & knowlege bothe of ꝑ thynge/but of all the names that euer hath or shall be in ꝑ vle & knowlege of man. The name Jhesus lygnefyeth the mooste noble/mooste honorable/& ꝑ mooste precyouse thynge ꝑ euer was is or shall be. (Quia filius dei) Jhesus is ꝑ name of the lone of god the seconde perlone in the trynyte. Ante seculo) Before ꝑ worldis creacyon predeſtynate & ordeyned in the hye wysdome of the godhede. thus in our nature and kynde to be named and called Jhesus. Though it were in terra ex tempore) To vs here in erth shewede as a newe Impolycyon/sent & releued frome heuen by thangell gabryell the whiche after he hadde of his heuenly message shewed to the bielsyd vyrgyne Marye how she shoulde conceyue/and bryngе forth a chylde a lone. Filium. he hadde and sayd. Vocabis nomen eius Jhesum) Thou shalt name and calle hym Jhesus (Luce primo). ¶ And the same

wordes after that were layd vnto her holy husbonde. Joseph. The very true wytnesse and keper of our blyssed lady moder and vyrgyne. Be not afrayd layd ꝯ aungell of god vnto Joseph/drede the not to take mary thy spouse and to abyde with her. for that she hath conceyued/that is to saye the chylde that is in her/is of ꝯ holy ghost. De spiritu sancto est. ¶ And shall brynge forth a sone) Et vocabis nomẽ eius Jhesum. Mathei primo. And atte his circumcysyon where he shed fyrst of his blode(Vocatum est nomen eius Jhesus/ This blessyd babe was of them named and called Jhesus. ¶ By the whiche name Jhesus/he was called or clypped by for he was cõceyued so in his moders wombe sayth the euangelyst(Quod vocatum est primulquam in vtero conciperetur Luce secundo/ ¶ O thou blessyd Jhesu. O thou soueraygne Jhesu. O holy and heuenly name Jhesus. I beseche the be to me /and all that worshyp and honoure and loue thy holy name Jhesus be to vs very Jhesu. what is Jhesu to saye/wyll ye aske me/by cause I haue desyred hym to be to vs very Jhesus. Forsothe Jhesus by interpretacyon(Est idem quod saluator seu saluare vel salus. ¶ Jhesus is as moche to saye as a sauyour/a helth gyuer or helthe it self. All we be synners/and all we be borne the chylderne of yre/and haue nede of grace sayth sayne Poule Of whome shal we haue this grace/and be reputed frome synne/and certaynly of none other/ but of Jhesu/that is Plenus gratie et veritatis. et per quem gracia et veritas Johannis primo. Of Jhesus full of grace and also by whome all the grace and our saluacyon cometh. And also with out Jhesu no grace may be hadde/and also nor no good werke ne operacyon may be wrought/ Johannis decimo quinto) Sine me nichil potestis facere) for this blyssed Jhesus the holy faders & patryarkys/ Abraham/ Jacob and other

mourned longed/and syghed crienge and callynge. Veni domine veni) Come lorde come. Discende/Come downe gracyous Jhesus/and delyuer vs out of pryson that we all ben in/& must goo to for the synne of adam. Of this desyre Jhesus/and of his blyssed actes and dedes wrought and done by hym/and his name be the prophesyes the sygures the synges & oracles and tokens innumerables wryte in holy scripture. And though in scrypture be founde other persones of this name Jhesus filius Naue/other wyse called Josue. And Jhesus filius syrac. And Jhesus the sone of Josedech/& though eche of these were accordynge to theyr name helpers/and in maner saluatoures of ꝑ people that then were. But there was neuer none that was vnyuersal saupoure and delyuerer frome synne/but our Jhesu Cryst the sone of God of whome Dauid sayde and prophesyed. The fadir god in heuen hath sent his onely sone Jhesu god and man/to hele and to redeme all man kynde. Misit verbum suum et sanauit omnes/and this confermyth celestis paranimphus that is the heuenly messanger gabryel sayenge vnto Joseph the spouse vnto oure blyssed Lady/This Jhesus he sayd shall saue and redeme all his people he shal delyuer theym of theyr great synnes. Ipse enim saluum faciat enim populum suum a peccatis eorum) Jhesus then ne may wel be called and knowe ye for a certayne that it is a name of myghte and of grete power. Jhesus is alsoo a name of pyte & socoure. Jhesus is and perpetuelly shall be to his louers rewarder and prempoure. That our lorde Jhesus is of myghte and power it appereth. In rerum creacione. In demonium subiectione: et in miraculorum opatiõe. The myght & power of Jhesu first I say is shewed and appereth in the creacyon and makynge of the worlde and of all that is therto. For as it is writen in holy scriptu

re(Prouerbi.viij.)Jhesus/that is to saye the hye wysdome of the fader/was before in eternyte with the fader/or heuē or erthe/sonne/or mone/water/fysshe/soule or beest. And by fore ony lawe/or ordynaunce of ony creature in heuē or in erthe was made or create. And as it foloweth in ꝑ same chapitre. Jhesus not onely thus with the fader/before makynge or creacyō of the worlde/but also he was. (Cum eo qꝫ cuncta componens). Jhesus with god the fader was the fourmer/the maker/the shaper of all these thynges before sayd. This witnesseth and confermeth the euangelyst Johan saynge thus(Dia per ipsū facta sunt et sine ipso factū est nichil). By Jhesu sayth the holy gospell/all thynges were made and created/and without Jhesu there was neuer ony creature made. O Jhesu syth it is so ꝑ here in erthe mē for a small power/a transytory dompnacyō in a reame in a cyte/or in a countre receiue grete reuerence & worshyppe what honoure/what reuerence/what laude/or prayssynge ought to be gruen to the Jhesu/that thus by creacyon arte lorde of all creatures/of whome and by whome euery thyng hath his beyng and substaūce/certaynely no tonge may speke/nor herte thynke it this name Jesus is exalted as witnesseth saynt Poule aboue al names. Jn so moche ꝑ (In nomine iesu omne genu flectatur celestium terrestriū et infernorum. Ad philipenses.ij. Jn sentence to say. All the power of aungelles in henen/of deuylles in hell/& men vpō erthe is subget to Jhesu and to hym/and to his name bowe and gyue reuerence/honoure and worshyppe. The whiche consyderynge pope Johan the two and twenty of that name/and to styre the people to haue the more reuerence to oure honourable Jhesus graunted to euery persone dysposed/that as ofte as the blyssed name of Jhesu is reherced in the dyuyne scrypture/and dooth bowe his knees and that ma-

hethinelynacyon or lmyreth hymselfe vpon his breste with: deuocyon and reuerence/soo ofte he shalle haue.xx.dayes: of pardon and remyssyon of synnes. Also I sayde that the: myghte & power of Jhesu is shewed i subduyge of wycked: spyrites. The whiche nedeth not lõge to treate of. For it is: manyfelted Innumerable in all ꝑ toure euangelistes how: they drede Jhesu sledde hym were casse oute of thẽ ꝑ they de: ped/by Jhesu somtyme a legyon of deuyles from one mã. And how they haue noo power/but of ꝑ sustraĉe of Jhesu. as playnly shewerh in ꝑ storp wryten Mathey.viij.& Mar: cp.v. And many other places of the golpell. and not only: thus by Jhesu in his owne persõ/but also by his disciples: deuyles & curled spyrytes were subgette & obeyed/as it is wryten Luce.x. Domine etiã demonia subiiciũtur nobis i nomine tuo) Lorde sayde the dyscyples to Jhesu [illegible] grete Joye/for soth in thy name lorde euyll spyrites [illegible] to vs. This wyll euery crysten mã/this power may not can not be demynyssched lessed. For Jhesꝰ is god of Infinite power therfore as thẽ so euer lene & euer shall cõtinue ꝑ who so e: uer call deuoutli & truste vereli in this holy name Jhesu/he shall not he mãye not fayle of helpe wytnessyge ꝑ prophets sayẽge (Quicũq; vocauerit nomen dñi salu⁹ erit Johãnis ij. Of many storyes ꝑ shewe ꝑ same one I shall telle you In ꝑ tyme of kyng herry ꝑ thyrde there was in the chircheyerde of sayre Edmoundes bery a chylde w̃ a payre of cables in his honde studienge to make his letters & to wryte/& sodeꝑ ly he was by the power of god rapte/& taken fromeꝑ place & brought in to ferre & straunge countrey/& thẽ ledde in to a grete palays or halle and there he mette with other thre chylderen that were of dyuerse regyons broughte the sa me tyme in suche fourme as he was There was also a relp gyous man that moued thyse chylderen to contellyon the

whiche they made to hȳ & receyued absolucyō And then the mōke dyde vnclothe theym/And bad they Joyne theyre hō des togyder in maner of prayenge & goo forth And where or whyder soo euer they were ledde & broughte/& what soo euer they herde or see they sholde withoute sealinge call on the blessyd name Jesu And ȳ Jhesu sholde euer be in theyr mouthes. After this/thyse foure chyldren were brought to places where soules were tormēted & peyned and fendes & deuylles wold haue take thyse sayd chyldern & caste thē in to payne. & as they had be taught/cryed & called/Jesu Jesu Jesu/& the wycked spyrytes anone & at all tymes fled frō them After this dredfull vysyons they were broughte to de lectable & plesaūt places/and there they sawe angellys & holy soules & of dyuyne secretes/& of ȳ vnspekable Joyes of god Jhesu. For mannys wytte and knowynge can not in this lyf comprehende the leest prouynce therof this seue and done ȳ chylderen were broughte aiene to the sayde hall & clothed ayene by the sayd reygyous man. And thenne re stored to theyre proper countreys. And the. viij. daye after the sayd rapte of this tyrste spoken chylde he was tyrste scho ne & soūden in ȳ suberbes of bery & his tables in his honde Thyse vysyons was soo emprynted in this chyldys mynde that alle the tyme of his lyf there myghte no wordely myr the come in his herte/nor ony thynge cause hym to laughe ¶ A storye lyke to this There is wryten of Nycholas that was in the purgatory reueled to Saynte patryk how he passed all perylys/and auoyded the deuylles oonly sayenge. (Jhesu adiuua me Jhesu miserere mei) Also a deuyll sayd to sayne bernarde/whan he bad hym in the name of Jhesu/go oute from the woman that the vexed. ¶ (O nomen terrybyle Jhesu. iam cogis me exire) O dredfull name Jhesu/thou constreynelte me to departe sayde the

sende. O meruelous O thou hy name Jhesu. how is it see that thy hye name Jhesu is soo drede to spyrytes/ ꝑ of their owne nature haue in comparable knowlege conn̄yge and myghte vnto ony erthly creature. How dare specially ony erthen creature be soo bolde to displease the. or doo ꝑ is or myghte be contrary to thy name Jhesu/ ꝑ is to saye contrarye to saluacio̅ of hym. Be ware man beware & remembre the of that dredefulle worde/ ꝑ Jhesu shall say to th̄e that here displeasen hym & lyuen with oute drede of hym. (Ite maledicti in ignem eternū) Go ye cursed people frome me in to euerlastyngе fyre (The contrary) & to the greate Joye shal be sayd to they̅ that here haue lyued in drede & loued hym. (Timentes aute dominem glorificat) Sayth the prophete Jhesu glorifyeth & taketh to his dyrste men dredynge him with loue & shall saye to theym. (Venite benedicti patris mei. possidete paratum vobis regnum Mathei. xxv. Come ye blessyd of my fader take possellyon of the kyngedome of heuen to be partenars of my dyrste and Joye/ ¶ To this name alle prophetes bere wytnesse and so haue therby remyssyon of synnes ¶ The myght and vertue of the name Jhesu I sayde/ all is shewed (In miraculorum operatione) In the meruelous and plente full myracles that Jhesu shewed and wroughte hymselfe/ and haue be done and wrought in his name/ the whyche ben innumerable. For manyfeste it is/ that bothe of hym and in his name/ thousandes haue be myraculously heled. and saued/ the blynde and that neuer see before haue theyre syghte the dome theyr speche the lame crepelys and croked theyre ryghte membres and synnes. The deef theyr herynge. the lepers their clensynge For this there ben many auctorytees and ensāples both in the gospelys and in actibus appostolorum. Mathei quarto) Is wryten that Jhesus wente ouer all

galylee prechynge and techynge and helynge all maner of langour and sekenelle in the people. And (Marcy. iij.) is this same thynge to this entent and how Jhesus gaaf the same power to his dyscyples. Many other and vnknowen how many tymes the experyence of the vertue of this name Jhesus hath be shewed to them that haue loued and trusted in this bleſſyd name Jhesus.

¶ Narratio.

¶ It is wreten of a brothr of ꝑ mynours/ remembryng hym of ꝑ vertue & myracles done in ꝑ name of Jhesus. & for to auoyde a greate feuer & axes ꝑ he hadde he wt a tuoryon wrote this name Jhesus/ and put it in water & with a ferd full herte in Jhesu he dranke the water & anone he was hole.

¶ Narratio.

¶ Of a truoute ponge man/ it is also redde/ that he prayed to god to haue the meanes howe he myghte best loue hym. and contynue in the same loue. an angel appered and toke hym a byll. wherin was wryten. (Jhesu fili dei propicius esto michi peccatori) Jhesu the sone of God be mercy full to me synner. Open thy mouth and ete this sayde thangell for by vertue of Jhesu & to this name/ the trympte is enclyned to fauour thangellis to serue & helpe the/ ꝑ tuyſles to flee frome ꝑ all veracyons to be swaged/ & heuen to be opened. ¶ Of alle thyse ꝑ sayde ponge man in vertuous ꝑfyte had experience/ as sayd the storye/ cõfyrmacyon of all ꝑ prempſles/ is playne of ꝑ mouth of our lorde Jesus the last chappytre of Marke. Jn nomine meo dicut Jesus demonia eijcient linguis loquuntur nouis). In the seconde prncypall it is sayde/ that Jhesus is a name of pyte & of socoure Here mayste thou shewe and preche/ how for pyte that he had of mankynde. ¶ And for to socoure and relcue hym of myſery that he was in. Jhesus wolde meke hymſelfe for

to be come man/ & so procede yt thou wylte in his actes of mysery/ of pouerte/ of sappence/ & specyally of the extreme staunce of his passyon. Fyrst that we ought to meke vs to hym that he dystroy our pryde/ he suffred his heed for to be crowned with sharpe thornes/ and ỳ we sholde not forgete hym in prosperyte/ his ryght hande was peryssheb w a grete and boystous naple to haue pacyence in aduersyte behold his payne in his left hande to dyspyse erthely & vayne Joyes/ his fete napled towarde ỳ erthe is a myrour & a spectacle/ & in sygne ỳ he loueth ỳ he spredde his armes to cyppe the/ & boweth his heed to kysse the. All his blyssed body is lyke an haubergyō mayled w droppes of blode & in token ỳ this was pure & hole loue our merceyful Jhesus our pyteful Jhesus suffred his syde too be opened his herte w a spere to be perced/ & euery droppe of his precyous blode to be shedde for the & me & all mankynde. Thus Jhesus hath declared ỳ prophecye ỳ is wryten. playe. v. Quid vltra debui facere & non feci). What ought J. what myght J. what woldest thou man ỳ J dyde for the more than J haue done. Haue J not gyuen myn owne lyfe for the. Quia maiorem caritatē nemo habet. &c. More loue can not be shewed than to gyue lyfe for his frende. And as the holy man sayne Bernarde sayth in Jhesus name ỳ and my passyon wer not sufficient for ỳ redempcyon of man J wolde for the loue ỳ J haue too man yet suffre agayne ỳ J haue suffred. O we vnkynde wrecches/ worse than vnreasonable creatures/ yf we mourne ỳ not/ sorow the not/ pyte the not Jhesu in thy passyon/ ỳ for pyte of vs thou woldest be tourmented & dye for vs. And also yf we for the & in thy holy & blyssed name Jhesu be nōt pacyent in all aduersytees/ redy to suffre for the veracyons/ trybulacyons/ Jniurys/ wronges/ reprefes/ sykenesses/ and all maner extremytees & displeasures/ & ỳ

wyth desyre and Joye with thyne apostles and dysciples of whome it is wryten(Actuum quinto. Ibant gaudētes a cō spectu consilij quoniam digni habiti sunt pro nomine Jhesu contumeliam pati.&c. And sayne poule sayth in ỹ same book the.xx.chappytre.he was redy to dye for hys Maysters name Jhesu(Paratus sū mori) Haue thenne after ỹ counseylle of Bernarde. Jhesus euer in thy honde in thy mouth & in thy herte/by whome ỹ shalte now dyrecte al ỹ powers bothe of soule & body. Jhesus(iniquit) semper sit in manu semperq; sit i ore.sit in sinu.quo tui omnes sensus dirigātur et actus) And that I sayde for the lasse pr̄y pall/sholde moue euery persone to ỹ prempsses. For Jhesus I sayde is wyll & shall be/thy rewarde ferre & a bouethey meryres. Jhesus sayethe to all hys seruaūtes.(Venite ad me oēs qui laborastis & onerati estis.et ego reficiam vos) Come ye all to me sayth Jhesus that laboure/take burden & I shall refresshe you. I shall rewarde you/I shall recompense you. where with good Jhesu/surly with Joye blysse eternall. W̄ trusepō/vnderstonde knowelege of ỹ blessyd trynyte w̄ Joye ỹ cōprehendeth all ỹ pleyseth & sustreth no thynge w̄ it/ỹ dysspleyseth & Joye ỹ shall neuer be taken frome vs. Quod nemo tollit a vobis) sayth Jhesus) This is ỹ name & there is none other to be saued by(Non est aliud nomē sub celo datum hominib⁹ in quo oporter nos saluos fieri(Actuū.iiij) Jhesus thenne I beseche the graunte vs here to loue so to folow the in mekenesse/pacyence & charyte/that we maye come to ỹ where euer we shall see the preche prayse the abyde w̄ the Joye in the.& neuer to departe frome the. Amen.

Narratio.

It is redde that a man lyued many yeres and dayes in peasyble wyse with his wyfe accordynge to theyre degree. thenne the enmye of all vertuous lyfe/inspyred theym/tem-

ted and brought theym bothe vnto a foule nable tempes-
cion to haue destroyed themselfe. The husbōde not knowyn
ge of his wyues temptacyon ne the wyte of her husbonde
Thys temptacyon troubled theym bothe soo moche / that
neyther of theym coude well ete / drynke ne slepe. But euer
were syghynge and in heuy chere. In processe of tyme of vn
woned confort betwene them they demaunded and asked
eche of other ꝑ cause of theyr heuynes and sorow & shewed
The man and husbonde after many questions made of the
woman & not satisfyenge her / at last he answered & sayde.
Certaynly my trouble is ꝑ I am daye & nyghte / erly & late /
etynge & drynkynge / or what so euer I do / or occuppe / tey
ed for to hange myselfe. telle me now wyfe sayd he what is
the cause of your heuynesse & why ye neyther ete / drāke / nor
slepe as ye haue be accustomed The wyfe answered & sayde
For lothe dyde I am in the same temptacyon & wyll. And
anone thorugh Instygacyō of ꝑ deuyll / they were bothe cō
sented & agreed to perfourme this false temptacōn. And a-
none made redy theyr halters & theymselfe with all ꝑ sholde
be had / to execute that cursed dede to haue hanged they m-
selfe. But before that they sholde begynne this foule and
horryble dede. The wyf sayde to her husbonde. Syre sayde
I hewe neuer yette tasted ne haue not dronke of oure beste
wyne. lete vs sayd she dryuke ones therof or we deye. I cō-
sente and graunte / sayde the husbonde / she tette of the de-
syred wyne. & whan it was before theym bothe of a blessyd
custome that they had whan they sholde take ony sustenaū
ce they sayde that one to that other dryuke we / Or lete vs
dryuke / or in lyke termes. As thus / I dranke to the wyfe
in the name of Jhesus with the compyn blessynge In no-
mine patris et filij et spiritus sancti. Amen. Bibamus in
nomine Jhesu). And the receyuynge and dryuynge of the

wyue in the name of Jhesu. And anone theyr temptacyon voyded and was gone. (Et fugit dyabolus) And the deuyl fledde fro me them. And they thenne cõtrye shewede this and confessyd theyr synne openly/to the magnefycence of the glorious & heuenly name Jhesus. (Bernardus (Habes anima mea reconditum electuarium cum vasculo vocabuli quod est Jesus. quod nulli vng̃ pesti inefficax inuenitur.

Narratio.

(It is wreten that a paynym beynge conuerted to ỹ cristen fayth wherfore the deuylles had soo moche enuye that they vexed hym with bodely hurte and sensyble/that they bete hym many tymes. and specyally in his bedde. (Thenne this man as he was taughte of an holy man sowed this name Jhesus in foure corners of the sheres of hys bedde. and after this/the deuylles as they were accustomed to come in sensyble wyse to his chãbre/for to haue bete and vexed him (But whã they were nere towarde the bedde they sterted abacke and stood a ferde and sayde mowynge and with a croked countenaunce/Ha Jhesu/ ha Jhesu. and thus this man was saued from betynge. (He thenne vnderstondyng ỹ vertue of this name Jhesv made and ordeyned a lõge spere/and fastened this name Jhesus in thende. And whã someuer this cursed spyrytes apperede vnto hym to trouble or vexe hym/he heldr and putte the spere with the name of Jhesus agaynste ỹ deuylles/and they fledde and ranne awaye alle cõfused. And thus this man was noo more/by theym troubled ne assayled. But euer after was delyuered fro alle temptacyons and troubles of theym. By ỹ vertue of this holy and swete name of Jhesu.

Narratio.

O wolde Jesu ỹ mẽ coude folowe & loue Jesu as a knight ỹ I rede of whiche wente to Jherusalem whan he was come

thyder he vysyted in ordre by and by all those places where ony acte or dede was done in by our lorde Jhesus from his byrthe vnto the place of his ascencyon. Thenne he consyderynge that he had no mo places to vysyte or to folowe Jhesu/but onely in heuen where Jhesus ascended. And in consyderacyon he was in so grete desyre & affeccyon to be with Jhesu that the soule of hym there departed from his body. wyse and lerned men vnderstande that this man for Jope & he had in his pylgrymage & in Jhesu was dyscealed/made his herte to be opened & there was wryten therin. Jhesus amor meus). Jhesus my loue. Of sayth sayne Augustyn de ciuitate dei (libro decimo octauo. Capitulo quadragesimo nono. Quid amicius. quid dulcis nominare nomē iesu. what is more frendlyer/more louelier/and more sweter to name than Jhesu. Example.

Narratio.

There was a woman that throughe thynstygacio of her ennemy the euill aungell/her herte fell in to suche an obstynate oppynyō that she in noo wyse/nor by ony persuacyon wolde forgyue certayne trespaces doone to her. A good holy man trustynge in the holy name of Jhesu in her extreme sekenes wrote this holy name Jhesus in her forheed/& anone the vertue of this hygh name Jhesus wroughe in her so that it molefyed and melted her herte that wt all the power of her herte she forgaue all trespaces askynge Jhesu forgyuenes of her Induracyō & obstynacyon thankynge hym of the remedy. wherfore euery man ought to honoure/sanctyfye/and halowe this daye in the reuerence of this holy & swete name Jhesu. Amen.

Sequitur de sancto Laurencio

Dete frendes suche a day ye shall haue sayne Laurence day goddes owne holy martyr. His martyrdome as maximus sayth/shyneth to all holy chyrche and lyghteneth all the worlde/wherfore ye shall come to god & holy chyrche & shall fast ꝯ euen. ¶This sayne was holy in lyuynge & grete in compassyon of herynge. Sayne austyne sayth ꝯ enlample in doynge is more commendable/than is prechynge & techynge/therfore sayne Laurence gaue all crysten people too shewe agaynste malyce mekenesse/& agaynste couetyse largesse/agaynst persecucyon and trybulacyõ loue and swetnes. ¶whan Sixtus the [illegible] had be in spayne he brought Laurence wt hym to Rome/& made hym archedekyn to serue holy chyrche & pore people. Thenne had the emperoure enuye to hym and purposed for to do hym to dethe. Thenne Laurence to shewe mekenesse agaynst malyce/enquyred fast after poure people/& wente vnto them and gaue them mete & drynke & clothes and so he came to a wydowes hous there as was many pore people lodged/ꝯ whiche wydowe had be longe seke of the hede ache. Thenne laurence had compassyon on her and made her hole & mekely walshed all the poore people fete/and serued them of mete and drynke. And for he herde that there was a poore man belyde in a place that was blynde he went thyder and heled hym. So euer the more the emperoure shewed malyce to hym/the more he gaue hym to mekenesse and to holy deuocyon/he shewed also agaynst couetyse largenesse. For whan pope Sixtus hadde taken to Laurence the tresoure of holy chyrche to kepe and to gyue to them that hadde moste nede. ¶Thesse blessed Laurence folowed his mayster and sayd. Sancte pater noli me derelinquere) Holy fader forsake notte me. For I haue tried all ꝯ tresoure that thou to kest vnto me/wherfore goo notte thou vnto thy passyon a-

lone but let me go with the/as we haue serued god to gyder so lete vs suffre dethe to gyder. Then sayd ꝑ [illegible]/I wyll go to forest thou shalt come after & suffre more penaunce than I may/for I am olde & thou arte yonge & mayst suffre more than I/& therfore make the redy. For there is grete tormente ordeyned for the. Thenne were there some herde laurence speke of tresoure. Thenne the emperoure sente after Laurence & sayd. O ffede michi thelauros ecclesie(Shewe to me the tresoure of ꝑ chyrche/or elles thou shalt be put to suche a torment ꝑ thou shalt be sayne to deyuer it ¶ Then how [illegible] Sixtus & sayne Laurence came vnto this tresoure/ye shall here. ¶ we rede ꝑ there was an holy man/that was named Orygines ꝑ conuerted philyp ꝑ emperoure of Rome. Thenne the Emperoure sent a knyght of his in to Fraūce/w̄ moche people to ouer come Fraūce. This knyght was called decy⁹ & in shorte tyme he made Fraūce subiectes vnto ꝑ emperoure as they were before. Then whan this emperoure philyp herde that decius hadde done so wel to greate worshyp to decius & to thanke hym for his Journey. Themperour toke with hym a fewe men and rode out of rome agaynst decius to welcome hym home /thenne Decius sawe that the emperoure dyde hym so grete worshyp he thoughte it had be for drede and not for loue & thoughte to be emperoure hym selfe/and so in the nyght nexte after as themperour lay in his bed slepynge/decius slewe hym & toke all his people to Rome w̄ hȳ/then whā the romayns & the senatours herde there of what for drede & what for loue they made decius emperour. whan philyps sone herde telle ꝑ his fader was dede in this wyse/he was a ferde leest decius wolde haue slayne hȳ & gaue his faders tresour to holy chyrche bare it to [illegible] sixte⁹ & laurece prayede hȳ it so were ꝑ deci⁹ slew hȳ they sholde dele this tresour to holy chyr-

che and to pooze people that had nede. Thenne Decius sle we Philyps sone foz feere/leest he wolde haue venged his faders dethe whā he had come to mannes state/& this was the treasoure þ [illegible] Syrtus and Laurence had/& foz this treasoure they put Laurence in to pzylon. Thēne was there a man þ hyghe Lucyllus i pzilon þ by grete wepyng had lost his syght. theñe laurēce made hym to se agayn/& crisined hym/ wherfoze many blynde men & women came to Laurence/& had theyr syght. Thenne thēperour sent to laurence to delyuer þ treasure. Thēne he prayed him of thze daies respyte/& then he wolde shewe hym the treasour So these thze dayes Laurēce was lete out of pzylon/& went and gadred all the pooze people togyder þ he myght fynde/ blynde lame and croked/& the thyrde day he brought them before themperoure to his palays & sayd. Lo here is euerlastynge treasour/this wil neuer fayle/foz it wyl endure foz euer in heuen. So shewed Laurence largenesse agaynst couetyse/ foz he deled foz goddes sake all the godes & rychesses that he hadde/& he myght haue spente it in vaine pleasures and in worldly operacyons yt he hadde wolde. Also in tourmente of his passyon/he shewed perfyte loue and feruent swetnes Thesis the emperour in grete furoure & anger commaunded to bringe forthe all maner of Instrumentes of tourmētrie scourges/nayles/stones/salte/pytche/brymstone/brennyng coles/pren/shaftes/barre of pren/and gredyrons. And cōmaunded that all sholde be spente and wrone vpon Laurence/but he wolde shewe treasoure & forsake his god that he beleued on/and foz to adoure and do sacrysyce to mawmettes and ydolles. Thenne sayd Laurence/thou vnbysshed man/these metes and drynkes haue I euer wyred and sought. Foz ryght as swete and delycyous metes and drynkes pleaseth & satysfyeth thy body so these tourmentes plea

sen my soule and maken me stronge & mighty to suffre pas
syon for my lordis sake Then was themperour wroth and
commaundyd to bete hym with scourges full of knottes & le
ue not tyll the blode ranne downe on euery syde. & then they
layde cheynes of yren brennyge to his sydes & brenned the
fleshe fro & bones. & euer laurẽce thanked god hertely Thẽ
was decius wode for wo. And sayde thoughe & with thy wit
checraft scornest my torments/yet thou sholdest not scor
ne me. And then he cõmaunded ayene to bete hym with whip
pes & knottes of lede tyll the bones were bare Thenne lau
rence helde vp his hede & prayenge to god/thẽne came a voi
ce fro heuen & sayde. Thou muste suffre more cormentes &
passyon for the loue of me this Deci⁹ herde it hyfelde And
thou shall come in to greate Ioye & blysse Thẽne sayd decius
to & people/ye maye here alle how the fendes come & cõ
forte hym/go and bete hym ayene with scourges/thẽ was
there a knyght of themperours & highte roman⁹)that sawe
an angell with a shete of sylke come & wype laurence sydes
Then he forsoke the emperour/& became the dyscyple of
sayne laurence & laurence anone crystened hym. Thenne
Decius made to smyte of romanus hede thenne beeyus by
de make agreate fyre & set a gerdyron theron/to volle Lau
rence & threwed hym downe with fyre forkys/thenne laur
ce loked vpon thẽperoure & sayd & wretche & syde that is ro
sted ynough ete therof whyle & other side rosteth I dyede not
thy tormẽcis & cast his eyen vp to god & sayde. Lorde Ihesu
take my spyrite. & so he yelde vp the goost. Thenne the tor
mentours went theyr way and left the body lyenge there
thenne come crysten people and toke the body and berye
it with grete lamentacyon. Thus laurence shewed mekes
nes ayenste malyce. and largenes ayenst couetyse/ayenst
passion loue and swetnesse for the grete ioye that he had to

god/made hym set noughte by all his tormentes that were do to his body/Sayncte Gregory telleth how there was a preest ỹ hyghte Iacul⁹/and was bely to amende a chirche of sayncte laurẽce ỹ was destroyed with lombardes but he wanted bryde to his werke men & made moche sorowe therfore And he prayed to god and sayne Laurence belely of helpe/and then he loked in to an ouen and fonde it full of newe whyte bryde and he wende it wold haue serued thẽ but for a weke/& it founde them Inough all the tyme that his werke was in makynge.

¶ Narratio.

¶We fynde ỹ there was an Emperoure that was a cursed man of lyuynge/And whan he was dede. There came a legyon of fendes to fetche hym and as they came by an holy heremytes cell/they made greate noyse the heremyte had greate meruayle therof/and opened a wyndow and spake to one of them that came behynde and asked in the name of god what they were. And he sayde fendes that were sente to the Emperoure that was dede/to loke yf they mighte haue hym for theyr rewarde. Then the hermyte cõmaunded the yuel to come agayne by hym to knowe how they sped & he dide soo. And sayde there his synnes were layde in ỹ balaūce & was nye ouercome. Thenne come ỹ brennynge deken Laurence & laide a greate pot on the balaunce & it drewe vp all wyder. This pot was a grete chalyce/ỹ themperour made to worshyppe sayncte Laurence. Thus ye maye lerne to suffre ayelle enuyous peple also what mede is in largenes to gyue them ỹ haue nede & what Ioye & merycte it is to suffre tribulacion & persecucõn and dysease patyently lerne of the holy martyr Sayncte Laurence & lete vs take hym for a mycrour/& praye to hym ỹ he wyll be medyatoure to god for vs/ỹ we maye come to euerlastynge blysse. Amen.

De assumpcione beate marie.

¶ De assumptione beate marie virginis.

Dere frendes suche a day ye shall haue the assumpcyon of our lady. And it is called so/for that daye her sone toke her vp into heuen body and soule/and crowned her quene of heuen/for the aungelles of heuen came to fetche her vp. Aungelles syngyng came wyth processyon agaynst her with roses and lylyes of paradyse. In token that she is rose lylye and floure of all women/& they dydehomage to her. For all aungelles & sayntes in heuen made Joye and melody in worshyp and honoure of her/and so holy chirche maketh mynde of her assumpcyon. And yet the gospell of that daye maketh no mencyon but of two systers/that was Martha and Maudelaine and sayth thus (Intrauit Jhesus in quoddam castellum & mulier quedam &c). ¶ Jhesus entred in to a castell and a woman that was called Martha toke hym in to her house. And she had a syster that was called Mary / and she satte at crystes fete and herde hym speke. Thenne was Martha besy for to serue crystc/and she sayd to hym. Syr bydde my syster aryse and helpe me. Then answered cryst (Maria melioꝛem partem elegit que non auferetur ab ea) Mari hathe chosen the better parte/ þ shall not be taken awaye fro her. These ben the wordes of the gospell of þ daye /and here be no wordes of oure lady as by lenynge. But he that redeth what sayntꝰ Anselme sayth there he may se þ the gospell pertayneth all to our lady & to the ipuynge of her. For she was the castell þ Jhesus entred in to/for ryght as a castel hathe dyuers proꝑtees that longeth vnto a castell/that it shold be myghty and very stronge. ryght so was oure blissed Lady before all other women that euer was. For there as all women be fraple and feble and easy to ouercome/oure lady was stronge as a castell/and agaynstode þ cautelles

of the .v. vndea engynes/ & put them beſyde at all tymes/ for
ryght as a caſtell hathe fyrſt a depe dytche/ ryght ſo had our
lady .v. depe mekenes in ſtrengthe of the caſtell/ in ſoo mo-
che ſhe paſſed other in vertue of mekenelle. wherfore god
choſe her to be moder to his ſone before all other women &
therto cryſt bereth wytnelle ſaynge thus. (Q2 reſpexit hu-
militatē ancille ſue) for god beheldē ꝑ mekenes of his hand
mayden/ all generacyons ſhall bleſſe me. This dytche yf it
be full of water/ it is the more ſtrenger to ꝑ caſtel/ this wa
ter is compaſſyon ꝑ a man ſholde haue of his ſynnes & for
other people dyſeaſe/ This water had our lady. Upon this
dytche lyeth a drawe brydge ꝑ ſhall be drawen vp agaynſt
the enemys. And lette wwne agayſt frendes/ by this bryd
ge is vnderſtonden obedyēce. For ryght as a man ſhall not
lete downe ꝑ brydge too his enemye thoughe he byd hym/ In
lyke wyſe a man ſholde not lete the fendē come to his ſoule
though he tempted hym. But a none as he is beden ony thyn-
ge ꝑ is helpe & ſoucoure vnto his ſoule thā ſhall he lete wwn
ne ꝑ brydge of obedyende/ & the ſoner the better. This dyde
oure lady whan ꝑ aungel gabryell tolde her of her cōcepcy
on of her ſone ſhe lete not wwne the brydge a none tyll ſhe
knewe wheder he was a frendē or an enemye & ſayd ſhe ſhol
de contrue & be a mayde/ & kepe the vowe of chaſtyte that
ſhe had made to fore. And as ſhe herde that ſhe lete downe
the brydge of obedyence and ſayd. (Ecce ancilla domini)
Lo here goddes owne honde mayde be it done to me after
thy worde. This caſtell is treble or thryes double walled.
The fyrſt wall betokeneth wedlocke for fyrſte ſhe was wy
fe vnto Joſeph/ or elles the Jewes wolde have ſtoned her
as for a lechour and yf that ſhe hadde contynued without
wedlocke/ and ſo the ferther wal betokeneth pacyence and
the ynner vyrginyte the whiche is clene maydēhode. But

that is lytell worthe but it be strengthed w the wal of pacy
ence/& lytell helpe is for mayntenhede it is lytell worth þ can
wythynge suffre of persecucyon nor dysease/but all wayes
playnynge & grudgynge/& so be a clatterer/a Iangeler/a
curser/a waryer/& a scolde of her tonge/thes be not
maydenhede/but rather call it wowne/for mayde[illegible] shal
be be stewe wordes/& that she speketh sholde be honour &
worshyp bothe to her persone & to all them þ be in her pre
sence. For it is an olde englysshe. A mayden sholde be seen
and not herde. This vertue had our lady. For sayne Ber
narde sayth/rede al þ gospell ouer & thou shalt not fynde þ
our lady spake in her ipse ony more than foure tymes. The
fyrst to Gabryell. The.ij.to Elyzabeth. The.iij.to her owne
sone in the temple. The.iiij.at þ weddynge in þ cane of
Galyle. Thus must þ wall of pacyence defende the wall of
maydenhode. This wall of maydenhode & yf it be well kept
it is passynge all other. As Bede sayth/wedlocke is hyre the
re as it is well kepte/but yet wydowhede is hyer. But vyr
gynyte passeth alle hath most worshyp in heuen passynge
all other. This walle kepte oure lady/for she was clene by
stedfastnesse & by vow/& she had a degre passynge all other mayd
ens þ euer was & euer shall be/for she was bothe mayde &
moder. And this castell is a gate þ betokeneth sayth. For
ryght as it is impossyble for a man to go through a wall of
stele/ryght soo it is impossyble to a man to please god wout
sayth. This sayth had our lady passynge all other. For as
it semeth impossyble for a woman to conceyue without car
nal copulacyon of man/for it was neuer seen before/but
by techynge of an aungel she beleued. And soo came crysts
entred by þ gate of byleue into þ body of our lady. This ga
te had a toure aboue/whiche betokeneth charyte/for þ is a
boue all thynge/& that vertue had our lady. Well may she be

caltro a caſtell/for vyghe as all maner of people the in coo
a caſtell bothe olde & yonge for drede of enmyes. In ſo mo
che ꝑ the leeſt chylde ꝑ can crye or ſpeke ꝑis a ferde of eny
thynge/anone cryed/Lady/lady for ſocoure & helpe. For ſhe
is ſocoure & helpe both to yonge/& coo olde/leelle & moze in
ſykenelle & in heiche. The holy gooſt is cayptayne of this
caſtell/& his knyghtes ben holy aungelys ꝑ goth with our
lady bothe vyghe & daye /In this caſtell ben two maner of
ſyſters Martha & mary Magdalene. (Martha recepit illā
in domū ſuā). Martha receyued hym into her hous/& was
beſy to ſerue hym/& the other ſate ſtyll & had grete luſt coo
here hym ſpeke. By theſe two ſyſters I vnderſtode two ma
ner of lyuynge of people/ꝑ one is actyue/& that other con-
templatyue. Martha betokeneth actyue/that is beſynelle
in this woꝛlde/but that ſholde be for Cryſtes ſake/that is
to take pooꝛe people into his hous/and then to gyue them
mete and dꝛynke /clothes herbozugh/ viſyte them that be
in pꝛyſon comfoꝛte the ſeke/blynde and lame and to buryе
the dede. By that other I vnderſtonde the contemplatyue
that is to the people of holy chyꝛche that ſholde voyde in all
that they may this woꝛldes beſynelle/and gyue theym coo
all ſpyꝛytuell occupacyon. And thoughe they do thus/yet
there be couetyle people of the woꝛlde that ſaye that it is al
lolle that men of holy chyꝛche haue/for it ſemeth to theym
that they do noo good. Mayſtre Iuſtyn ſayeth that all the
woꝛlde is holy chyꝛche/but yet god anſwered for them and
is theyꝛ aduocate and ſo he wyll at all tymes whyle they ly
ue in reſt and ꝑeas with in theym ſelfe. But nowe ſe how
oure bleſſed Lady moder of our ſauyoure Jheſu cryſt ſa-
cryfyeth both theſe lyues/ ſhe was fyꝛſt named Martha/
For there as Martha was beſy to receyue oure ſauyoure
Jheſu cryſt in her hous/our lady receyued hym in to her ho

by and there he was.ix.monethes/and she fedde hym/and after came poore and naked into this worlde/and she gaue hym mete and drynke of her pappes and so fedde hym And whan he was naked/she clothed hym and nourysshed hym/and whan he was syke by kynde of his youth/she helped hym and whan he was bounde houde and foot/in his cradell as in prysou/she came to hym and vnbounde hym & tooke hym and healed his sores with ȳ mylke of her pappes and whā he was dede she holpe to burye hym in his toumbe and thus she fulfylled the offyce of Martha persourmyng the.vij.werkes of mercy & yet she was many tymes troubled in her herte/whan she must here hym soo counte to coffyre that was ful of matwmetes and there as she knewe no man. And whan that she sawe hym taken and strypped naked/beten with scorges that all his body ranne ū stremes of blode nayled on the crosse/and so done to deth that was to her grete trouble. Thus was oure lady accyue/for as the gospel telleth/she gaue so grete delyte to her sonnes wordes that she bare in her herte/ all the lyf and techynge afterfyl. In lomoche that she taught the foure Euangelystes. Marke/Mathewe/Luke/and Johan moche of ȳ they wrote. And namely sayut Luke. For he wrote moche of the manhod of cryst and so fulfylled the offyce of Mary. For it was for the bell/whan her sone styed vp into heuen she left all her bely nelle/and gaue her to contemplacyon tyll her sone sente her out of this worlde. Thus euery man that can vnderstonde may se that this gospell is conuenyent to be redde for it toucheth the lyfe of oure lady. Thenne for this day is thende of her lyf in this worlde. Therfore holy chyrche redeth this gospell in example to all crysten people to perfourme the same lyuinge in as moche as they may and as god wyll gyue them grace to serue oure lady. I shall

shewe you an ensample.

¶ Narratio.

¶ Ther was a clerke that loued our lady well for he redde of her because he had grete lust to se her/& prayed helpe that he myght ones se her or he deyed. ¶ Ther as ꝑ last came there an aungell & sayd to hym for thou seruest our lady so wel thou shalt haue thy prayer. But one thynge I tell the/yt ꝑ se her in this worlde thou shalte lese thy syght for thegrete clerenes of her. Thenne sayd he I wyll well soo ꝑ I may se her. Thenne sayd ꝑ aungel/come to suche a place & ꝑ shalt se her. Thenne he was gladde & thought that he wolde hyde his one eye & loke with that other. Soo whan he came to ꝑ place/he layde his hande ouer ꝑ one eye/& sawe her with ꝑ other eye. And so came our lady & he sawe her/& she went a way anone/& he was blynde on that eye & sawe with that o ther. Thenne the syght lyked hym so well that he wolde say ne se her agayne and prayed nyght and day that he myght se her agayne. Thenne sayd the aungell yt thou se her agay ne thou shalte lese the syght of that other eye. And he sayd I wyll well though I had a thousande eyen. Then come to suche a place and thou shalte se her. And so whan he ca= me he sawe her. Thenne sayd our lady/my good seruaunt whan thou sawe me fyrst ꝑ lost one of thyn eyen/how wylt thou do now whan ꝑ hast lost that other eye. Thenne sayd he/dere lady I wyll well though I had a thousande eyen. Thenne sayd our lady/for thou hast so grete lyking to me ꝑ shalt haue thy syght with bothe thyn eyen agayne as well as euer ꝑ haddest before and better/& so he had. Thelle ser= ued he our lady euer after to his lyues ende/and wente to euerlastyng blysse. To the whiche almyghty god bringe vs all. Amen.

¶ De sancto Bartholomeo apposto.

De sancto Barthólomeo.

Ere trendes suche a daye ye shall haue the feest of sayne Barrylmewe goddes owne appostle/ & ye shall come to ꝑ chirche & here your seruyse in ꝑ worshyp of god and sayne Barrylmewe ye shall vnderstonde ꝑ Barrylmewe is almoche to say to sayn. Filius suspendentis me)the whiche is to say. The sone hangynge vpon me or vpō waters. Then ye shall vnderstande that god is he that hangeth vpon waters in two wayes. The fyrst is whan he hanged vpon the cloudes in ꝑ firmament vpll he seeth tyme to lete them wone. An other waye he hangeth vpon waters/whā a man or a womā is sory for theyr synnes/& wepynge sore for his trespace bytterly. Then god taketh his teres & hangeth thē of ꝑ hye hyll of heuen where all the sayntes of heuē may haue them in syght in grete Ioye to al sayntes & to all the aūgelles ꝑ ben in heuen whan they maye se man or womā ꝑ harde done ayenste in many trespaces to forsake theyr synne and do no more/therfore the teres of man or woman that is sory for theyr synnes in this maner quenched the fyre of helle. Of these teres speketh Johan Grysostome and sayth. O thou teere that arte meketh lee in oryson and prayer with good deuocyon/thy myght is soo grete that thou gooste to heuen and takest the wordes of the Iewes mouthe makynge hym to torne the to saluacion that before was in waye of dampnacyon. Also thou makest thyn accusers dombe the fendes and so thou quenchest the fyre of helle that fendes made redy ayaynst thy compynge/and thus god hangeth vpon waters. Thenne bycause sayne Barrylmewe was goddes sone/as all hem that serueth hym/he was hangynge vp in foure maneres/in deuocyon of holy orysons prayenge/& in faith mouthe/and in sufferynge of passyon. He was hangynge vp god warde in deuoute orysons/for that the whiche he sa

Tayd with his mouth he thought in his hert/so that his hert was alwaye hangynge vp towarde god both in worde and in dede as the prest sayth in the masse. Surſum corda. Holde vp your hertes/thus this holy saynt Bartylmew had euer his herte to god for deuocyon.

¶ Narratio.

We fynde wryten of hym thus/ that he kneled a hondred tymes on the day/& a hondred tymes on the nyght for a grete deuocyon that he had to god. But for he sholde not be wery of the trauayle/our lorde sent an aungell euer more to shewe hym and kepe hym. Thus hanged he vp by holy orysons prayēge He was also hanged by the sayntfull monicyon in this wyse/for god gaue hym so grete power ouer all fendes that by his holy monycyon he suspended them/ whether they were in man or in woman. And also in other mawmettes we fynde wryten of sayne Barthylmew/how he came to yode in the temple in which temple was an ymage therein was a fende a mawmette that was called Astaroth/& this ymage was made of golde/thenne that fende that was therin spake to hym & vsed hym worshyp. And by suche wordes as he spake he made the people to byleue that he was god and yet to make them the more to byleue he heled syke men and women/ both halte & lame & of many dyuerse sykenesse that he had cast vpō them tofore hym stille/& lempynge to them that they were heled by hym but suche sykenesse as god sende vpon them he coude not helpe. Then was the temple full of syke people that were brought to this mawmette to be hole. But as soon as Barthylmew came to the temple/he suspended the fendes power that he myght hele no man. ¶ Now there was a nother god called Astaroth & they asked hym why there god gaue them none answere he sayd barthylmew that apostle of god hath bounde me so fast that I dare not ones speke/ thenne he cōmaūded hym &

gestures of Barthlmew sayd. he knoweth euery mans
what we say now/for he hath an aungell of god whom/ s
telleth hym all thynges þ euer was sayd or doone by hym s
more ouer though ye seke hym ye shall not fynde hym/but yf
he wyll hymselfe. These wenes they home agayne s soughte
Barthlmew s myght not fynde hym. Thenne as Barthl
mew walked amonge þ people/ a madde man þ had þ fen
de within hym/among cryed to Barthlmew/gods seruaun
appostle thy prayers hyde me fore bothe me also. Thes
sayd Barthlmew/holde thy peas þ fende s go out of thes
man/s with that worde þ fende wente his wope s lefte the
man/s anone he was hole. Thes it happed so þ the kyng
of the cyte had a doughter þ was madde s fore bounden w
chaynes for harme þ she dyde amonge þ people. And whā
as þ kynge herde how this man was heled he sent to Bar
thlmew prayenge hym þ he wolde hele his doughter/s so
he dyd. Thes Barthlmew preched so to þ kynge that he
torned þ kynge too be cristned/s thenne anone he cōmāde
ded to drawe doune the mawmettes þ were in the temple.
Thenne þ people toyed ropes about the ymages nothes s
wolde haue drawen doune mawmettes/but they coude
not for the fendes were so stronge in them. Thenne Bar
thlmew cōmaunded the fendes to come out of þ ymages
s to pull them to poudre s so they dyde/for they hadde no
power to withstande his cōmaundement/s so they all to bra
ke them. For þ peoples were so ful of lyke people Barthl
mew prayed to god þ they myght be hole/s anone they we
re hole euerychone. Thenne came there an aungell þ god
sente from heuen/s anone in syght of all þ people þ cryde
thre so hyght þ no tongue coude tell/s fleiwe all about
the temple/and in foure partes of the temple he made the
tyme of the crosse with his fyngers on the walles s sayd.

myghe as all the people ben hole of theyr sykenelle/so shall this temple be clensed from all the syche of synne/& of the fendes craft that hath be therin. And I wyll shewe you the same fende ỳ ye haue worshypped for your god. Thesse the fende appered lyke a mã of ynde all blacke & made a curled noyse. Thẽne the people began too fle for fere he was so to theiy. Thenne sayd the aũgell make suche a sygne of ỳ crosse in your forehedes & be not a frayde of hỳ Thẽne anone in syghe of all the people ỳ aungell vnbouñde this fende & bad hỳ go there as was neyther sherỳge of mã ne beest And euer to be there tyll ỳ daye of dome/& neuer dysease the people more. Thẽne the fende went his way/& the aũgell flyed in to heuen. And thenne ỳ kynge his wyfe & his doughter & all his meyne and moche other people torned to the faithe and Bartylmewe crysined them all. Thus sayne Bartylmew hanged by sayntfull mouyeṅ/for he suspended ỳ fendes power/ỳ he myghe do no thynge. He was also hanged vp by sustrynge of pallyon /for whã the bysshop of ỳ tẽple sawe ỳ the people were almoost tourned to ỳ crystien sayth & lefte the fendes mawmetry/he went vnto ỳ tyte there as a kynge was called Astrages/brother to ỳ kỳge Polimies & complayned to hỳ sore and sayd ỳ there was a man come too him ỳ was called Barthilmew that had torned his brother & all ỳ people to ỳ sayth ỳ they set not by theyr goddes/ but had drawen them downe & all to brake thẽ & halowed ỳ temple onely to Cryst. For this cause he prayed hỳ of helpe Thenne sent the kynge a thoulande men for Barthilmew And whan Bartylmew was come/he asked hym why he hadde torned his broder and made hym to beleue on a dede man the whiche was hanged vpon the crosse. Thenne sayd sayne Barthylmew. I haue bounde that god that thy broder beleued on/and shewed ỳ fende to hym/and yf thou or

he may do lore my god/then wyll I hyme ar then doone. Then ꝑ kynge cõmaunded to hange Bartilmewe our croſſe and longe to torment hym therin/& after take hꝑ lowne and kleped hym quycke/& then smote of his hed. Then came cryſten people & buryed hꝑ with grete reuerence & worſhyp/& thus he was hãged vp by grete cõpaſſyon ſuffryng.

Narratio.

We rede in geſtys Romanorum that whan Frederyk ꝑ Emperour had deſtroyed a grete cyte/& therin was a fayr chirche of fayne Bartylmewe and other moche of dyuers ſayntes. And as a good holy man came by the cyte & he ſawe a grete company of men ſtandynge togyder. And than had this man grete meruayll of them & aſked them what they were/and what was theyr counſayll. They ſayd to hym a gayne that it was fayne Bartylmewe and other ſayntes/ that had chirches in that cyte that were deſtroyed/and there they toke theyr counſayl what they myght do with them perour. And they were in a ful purpoſe that he ſholde come before god/and anſwere there for his dedes. And ſo the emperour deyed a foule deth and was dampned. And alſo is it wryten in the lyfe of fayne Goodlake that fyrſt enhabyted Crowlande in the tennes/and the fyrſt daye that he came thider was on fayne Bartylmewes daye. Then he prayed to this holy appoſtle to be his patrone agayniſt the wyked ſpyrytes that were in that place. For it was called the Inhabytacyon of fendes/for there durſt no man dwel there for fendes. Then whan this holy man was come thider he had almooſt loſt his wyttes for feer: but then by grace he had myndе of fayne Bartylmewe & prayed herteip to hym for helpe and ſocoure. Then anone came ſayn Bartilmew & cõmaunded the fendes to go from the place. Thenne the fendes made a grete horyble noyſe and wente theyr waye

in lamyng: Alas alas for now haue we lost our myghte & our habytacyon/and now shall we go to hell for euermore: And so sorowyng and wailyng they went all theyr waye. Thenne this holy man thanked god and sayne Wary-
me we for the grete helpe and socoure that he hadde done to hym. Here by ye may se and vnderstonde that this holy apostle is euer redy to all that wyll calle to hym with good deuocyon/he wyll helpe them at theyr nede. Amen.

Sequit sermo de natiuitate gloriosissime virginis marie.

THorshypfull frendes suche a daye ye shal haue ꝑ Natyuite of oure lady/that is whā she was borne/and ye shall fast the euen and come to goddes holy chirche in ꝑ worshyp of our lady sayne Mary. Joachym was her fader/and Anne was her moder. Thenne can no man tell the Joye that Joachym and Anne had in theyr hertes whā oure lady was borne/for they had prayed .xxx. yere to god nyghte and daye/and dealed moche almesse. and for the good dedes that they dyde they hadde revelacyon of god ꝑ they sholde be holy and please god/& also by ꝑ birthe of our lady ꝑ reproef ꝑ they had before of ther barenes sholde be put awaye/also Anne went forth amōge other women. So ꝑ the byrthe of our lady gladded ꝑ fader & the moder/wherfore god sente theym fruyte of theyr bodyes more by grace than by kynde. Thē all ꝑ neyghbowres came & comforted Anne & called her doughter Mary as ꝑ aungell bad or she was borne. ye shall vnderstande ꝑ holy chirche worshipperh .iij. byrthes One of our lord/an other of our lady/& the .iij. of sayne Johan Baptist Sothwynge o peny ꝑ euery body ꝑ wyll be saued muste be theyres borne. Fyrst of his moder in this worlde/ꝑ .ij. from syne by water wallyng/ꝑ .iij. out of this worlde to Joye parlyng. The

tyll betokeneth by our lady/ þ .iij. by last Johan baptyst þ
thyrde by our lorde Jhesu cryste. For thyse thre byrthes to
grete Joye & myrthe seen & herde Though a woman haue
grete payne in the byrthe of her childe. I may well byleue
sayne Anne chē our ladyes moder hadde not so in her birth
of her childe our lady For she was halowed in her moders
wōbe holy borne/ & holy euer after. So whā she was borne
& wened & was thre yere of age. Joachim & Anne & other frē
des brought Mary in to þ cyte of Jerusalē to lore the Tem
ple as they had made theyr a vowe to lore. Thēne the Tem
ple stode on an hyll & was .xv. steyres vp wt̄ out & so they
lefte Mary at the nethermest stayere whyle they made theyr
redy to doo theyr offrynge Thenne went Mary to the vp
permoost greece herself & kneelyng downe made her prayere
to god as she had be of a grete age for the holy ghost was
ner with her & gaf her grace Also god sente her an angell to
kepe her & to teche her. And whan her fader & moder had of
fred/ they went home & left her there/ & she chaūged no cher
re but gatherfelt all co spyrituell occupacyō/ & euery daye
from morowe to vndern she was in her prayers & from vn
dern tyll none she occupyed her craft of wurkyng of clothes
in the Temple and at none þ mete & the drynke þ was brou
ght to her she gaf to poore peple & was in her deuocyon tyll
an angell brought her mete Thus she spured so clene & so ho
nestly/ that all her felawes called her queene of maydens.
And whan ony man spake to her/ meekly she lowted with
her heed and sayd. (Deo gratias) For that worde was co
men in her mouth/ and therfore she is lykened to a spycers
shop for she smelleth swete / for the presence of the holy
ghost was with her and habundaunce of vertues. that she
holde here the kyng of vertues. ¶ And thus her byrth
daye is Joye to all good cristen people. ¶ How this daye

was fyrst founde a grete clerke Johan beller telleth/there was an holy man ꝑ prayed to god often by nyght/& on a nyght as he was in his deuocyons he herde a songe of an aungell/ꝑ oure lady was borne of her moder & no more of all the yere after. Soo in a nyght he herde this melody in ꝑ ayre wherfore this holy man prayed to god ꝑ he myght haue wetynge what was ꝑ cause ꝑ he herde ꝑ melody ꝑ nyght & nomore of all ꝑ yere after. Then came an aungell to hȳ & sayd ꝑ nyght our lady was borne of her moder/& therfore the melodye was made in heuen at ꝑ tyme. Thenne wente he to ꝑ popes court hȳ how ꝑ aungell sayd/& thenne ꝑ pope ordeyned ꝑ day sholde be halowed for euer more thus came this feest fyrst in to holy chyrche. Also oure lady is borne by water wasshynge/ꝑ is by crystenyge. for whan our lorde Jhesu cryst was baptysed in ꝑ water of flom Jordan then oure lady & the .iij. apostles in ꝑ tyme were crystened therfore ryght as our lord folowede the olde & ꝑ newe lawe both & all ꝑ fell to a mā of ryght/& so our lady fulfylled both lawes/& all fell to a women at ꝑ same crystenyge for there her sone toke his ryght name & she bothe/And as the gospel telleth whan our lorde Jhesus was crystned the fadre of heuen spake & sayd(Hic est filiꝰ meꝰ &c. Here is my welbeloued sone. Bus after he was called Jhesus goddes sone/& fro ꝑ tyme our lady was called ꝑ wyfe of Joseph/& after ꝑ she was called ꝑ moder of Jhesu to moche worshypp ge of her. The thyrde tyme our lady was borne to Joye pas synge/for whan she sholde passe out of this worlde her sone came wꝯ grete multytude of angels & brought her to heuen with moche Joye/& there crowned her quene of heuen Empresse of helle & lady of all ꝑ worlde so she is in euerlastyng blysse.

¶ Narratio.

We fynde of our lady how ther was a Jewe that was borne

in Fraūce/ & came in to Englonde the yere nexte ꝑ he had to do ꝙ other people & name ꝙ Glouceſter & Wynche ſe ſo wolde go in to Wynchyre/ but he was take by the way with theues & lende in to an olde hous & bounde to a poſt & his handes behynde hym/ & ſo lete hy there all nyght/ & at laſt he fell on ſlepe/ & ſawe a fayr woman clothed all ſ way te/ he had neuer ſeen ſuche/ & anon therwith he awoke and founde hym ſelfe lofe. Thenne he ſawe our lady ſo hyghe ꝑ he thought ſhe paſſed ꝑ lonnes layd/ what arte thou. And ſhe layd/ I am Mary ꝑ thou & thy nacion vylypfied & lay ꝑ I neuer bare ony ſonne/ but I am come hyder to bynge the out of thyn errours & out of ꝓyſon ꝑ thou arte in. And therfore come thou with me/ & thanke pardee as ꝑ Ihonas & lohe doo wnewarde & ſo he dyde/ & there he ſawe ꝑ horrible payne of hell that he was nye out of his mynde. Thenne layd our lady to hym/ thyſe be the paynes ꝑ be ordeyned for all thoſe ꝑ wyll not beleue in my ſonnes paſſyon/ & in the layth of holy chyrche. And yet come fourthe & ſe more/ ſhe ſes hym on an hye hyll/ & there hym a place of grete Ioye & myrth in ſo moche ꝑ he was rauyſhed ꝙ that ſyght. Thenne layd our lady. Lo theſe ben ordeyned for all thoſe ꝑ beleueth in chyrcarnacyon of Ihū/ & ꝑ he was borne of me/ & I clene mayden before & after/ & that my ſone ſhedde his blode for all mankynde. Now haſt thou ſeen bothe Ioye & payne/ thoſe whiche thou haſt leuer. Thenne wente he no the of the nyght he wyſt not what way/ but walked forth. But on ꝑ morow he came to bethe there he was cryſtned named Iohñ/ and after he was an holy man. And to come agayne to our purpoſe of our lady what tyme ꝑ Ioachym had offred our lady in to ꝑ temple to ꝑ byſſhop to kepe her ſafe in warde tyll ſhe were .xij. yere of age & more/ there muſt the byſſhop ordeyne for her an husbande/ and thenne

they lete crye all aboute in the cõtree ꝑ kinges lordes and other gentyles ꝑ were without wyues sholde come at a certayne daye for to knowe who were beste worthy for to wedde ꝑ fayre mayden ꝑ was floure of all maydens. For ryght as the lylye is whyte and fayre amonge the breers & other flowres. Ryght so was our lady among other maidens So whan they came to Ierusalem to se ꝑ mayden that was of the best blood of the worlde/ ꝑ bysshoppe ordeined an olde staffe of asshe ꝑ he had kepte in ꝑ tẽple many yere & was all wormeeten/ & he sayd/ he the whiche handeleth ꝑ staffe & burgeneth and bereth floures/ he sholde haue the mayden/ & she was brought forth in to the tẽple ꝑ all the people might se her. Then bad the bysshop bryngе forthe ꝑ staffe/ & whan ony man handeled it he badde hym holde vp on hye ꝑ the people myghte se yf it burgened. So then wente to kynges prynces/ lordes/ knyghtes/ and squyres/ & other gentylmẽ/ but it wolde not be the fyrste daye nor the seconde daie/ so the.iij. daye they sholde make an ende Thenne came there an olde man in to the temple and had herde of this/ but he sawe it not and he thought to go se how the people bydde/ and came thyder & stode a ferre in a corner and loked on this mayden. Thenne he thought in hymselfe he wolde not handle ꝑ staffe/ for this mayde is not for me that is so pallynge fayre and I so pallynge olde. Thenne came there a whyte douue and satte vpon his heed with a golden bylle/ & her fete shone lyke bryght burnysshed golde that all the people sawe it and some wolde haue caught her but they myght not. then was the bysshop ware and badde Joseph come vp to hym anone. And Joseph sayd naye she is not for me/ she is to ponge & I am to olde for to gouerne her estate. then sayd ꝑ bysshop handle this staffe/ & anone as he had wone so it flouryshed and bare floure: Thenne was the bysshop gladde/

and Joseph sory for to haue her/ for he was fully purposed neuer to haue wyte. Then the bysshop wedded them worshypfully/ and badde Joseph take her home with hym and so he dyde. Then soone after the holy ghost lyghted in her with greetynge of the aungell Gabriell/ and so began for to waxe grete with chylde. Then Joseph loked vpon her and thought to haue gone awaye pryuely from her & leue her & soue. Then came an aungell to Joseph & badde he shulde take Mary to his kepynge/ & fudye no more therupon/ & leue all suche thoughtes for that was godes will/ & god hym selfe wyll that it be so. Then he lefte all suche fantasyes and kepte her well as euery man shulde do his wyfe.

De exaltacione sancte Crucis.

Ere trowes suche a daye ye shall haue holy rode daye/ in the whiche ye shall come to ȳ chirche in worshypp of hym ȳ was done vpon the crosse this daye is called (Exaltacio sancte crucis) The exaltacyon of the crosse/ that is to saye/ the lyftynge vp of the holy Crosse whan sayne Eleyne had set ȳ crosse in Jherusalem cryssten people dyde it grete worshypp But then came ȳ kyng of Perse ȳ was called Losoe & he toke ȳ Crosse w̄ hym & made the Lyte bare/ & bare awaye all ȳ he might & wente in to the Temple & toke all the tresour Jewels & precyous stones & bare them awaye. Thus this cursyd man dyde destroye many kyngdomes & so bare the holy Crosse in to his owne countree/ Thenne Emperour Eraclius herde therof and was full wroth & sory/ & sente to this Losoe to trete w̄ hym for Eraclius was a cryssē man The Losoe answered cursedly & sayd he wolde not trete tyll he had all his people to forsake cristendom & do sacrefice to his mawmetes The this Emperour Eraclius betoke all to god & gadred hym an oost of people to fyght w̄ this cursyd kyng Losoe hoppyge to god

to gete the holy Crosse ayen. But whan this cursyd kynge Cosdroe came he fell in suche a fantasye & madnesse þ he toke his sone all the gouernaunce of his reame & lete make an hous for hymself in maner of an awter lyke vnto heuen/& made it all shynynge golde & precyous stones/& set hys self in the myddes in a chayre of golde/& comaunded þ all þ people shulde calle hym god/& so late/& the holy Crosse in his eyghe honde i stede of his sone & on left honde a cane kocke in stede of the holy ghost & hymself in the myddes in stede of Cryste and thus he sat lyke a madde man. Then his sone herde þ Eraclius was comynge/he went agaynst hym/& met hym at a grete water ouer þ whiche water was a bryge. And then by challenge of both theyr oostes/þ the two chyef capteyns a myddes of the bryge shulde fyghte for theym all/& bothe endes of þ bryge shulde be drawen vp/& whiche of them þ had þ victory shulde haue both þ kyngdomes Then was Eraclius so full in fayth of þ crosse & trusted in the prayer of people þ he ouercome his enmye. Then Cosdroes people by steryng of þ holy ghost torned to þ fayth by free wyl of themself/& whan they were all cristened/Then went Eraclius w̄ both oostes to þ olde kyng Cosdroe as he sate in his crone & sayde to hym thus. For by cause þ hast bad worshyp to þ holy Crosse/thou shalt chose yf þ wylt be cristened & haue thy kyngdome ayen for a yerely tribute in gelt & pese/or elles to be dede/& he forsoke to be cristened. Then anone Eraclius smote of his heed & made a crye þ his tresour shulde be dealed amonge his men/& precyous stonnes & other Jewels shulde be kepte to restore the chyrches þ were destroyed & bare the Crosse to Jerusalem. And whan he came to the mount of Olyuete towardes the cyte of Jerusalem rydynge on a trappe hors/he wolde haue ryden in to the Cyte of Jerusalem but sodenly the patys felle togy-

der and was a playne wall. Thenne he was gretely aslonyed & merueyled gretely of that vengeaunce/ & made a grete mone. Thenne came an aungell and stood vpon the gates and sayd. Quãdo rex noster. &c. whan ꝑ kynge of heuẽ came this way & through these gates towarde his passyon/ he rode on no trappe hors/ nor on no clothe of golde/ but mekely on a symple asse/ gruynge ensample of mekenes to al people/ thenne the aungell went his way. Thenne ꝑ kynge with all ꝑ deuocyon ꝑ he coude or myght do/ anone dyd of his clothes to his shyrte and went barefote & bare legged. Thenne the gate opened & he went in to ꝑ gates of Jherusalem & so in to ꝑ temple & offred the crosse agayne as it was before. And thenne for ꝑ grete Joye ꝑ the people had of this crosse/ & of the grete myracles ꝑ god shewed/ it was ꝑ more worshypped after than it was afore/ & the worshyppe of ꝑ crosse ꝑ was cast downe/ after was lyft vp/ wherfore thys daye is called exaltacyon of ꝑ holy crosse. For as sayne austyn sayche/ the crosse was fyrst of grete sprete and delouy. And now it is of grete worshyppe/ so that emperours and kynges worshyp and do to it grete reuerence.

Narratio.

We rede in legenda aurea that a Jewe came to a shyrche and for defaute that no man was in the shyrche he went to the rode/ and for grete enuy that he had to Cryst he rut the rodes throte/ and anone the blode sterte out on his clothes and so his clothes were all reed ꝙ blode. Thenne he hydde the rode in a preuy place/ & as he went home a cristen man mette hym/ & sayde to hym/ thou hast slayne some mã where hast thou done hym/ and the Jewe sayd nay/ and ꝑ cristen man sayd/ thy clothes ben all blody of hym. Thenne this Jewe kneled downe and sayd. For sothe the god that these cristen people beleue vpon is of grete vertue/ and holde hym

hous he had done/ and then he cryed mercy with all his herte and soo he was crysmed/ and was a holy man euer after and so wente vnto euerlastynge Joy and blysse to the whiche god bryngе vs all Amen.

¶ Quatuor tempozum.

[illegible] this weke ye shall haue ymbre dayes/ ꝑ is wednesday/ frydaye/ and saterdaye/ ꝑ whiche dayes Calixtus the pope ordeyned foure tymes in the yere/ to all that be of conuenable aege to fast for certayn causes as ye shal here. Our olde faders fasted foure tymes in the yere/ agaynst foure hye & solempne feestes/ & ꝑ we wyll shewe vs good chyldren we must faste and folowed the same rule that they vsed. And therfore we fast and folowe the same rule that they vsed. And therfore we fast foure tymes. Fyrst in Marche. The seconde at whyte sonntyde. The thyrde betwene hervest & sede tyme. And the fourth before Crystmas. Marche is a tyme ꝑ dryeth vp the moysture that is in ꝑ erthe. wherfore we fast ꝑ tyme to dryre the erthe of our body of the humures ꝑ be nedefull to ꝑ body and to the soule. For that tyme the humours of lechery temped a man moost of ony tyme of the yere. Also we do fast at whytsontyde to gete grace of ꝑ holy ghoost that we may be in loue & charyte to god and to all the worlde. (Quia ceopit multitudinē peccatū). Charyte couereth ꝑ multytude of synnes. Also we must fast for to haue mekenes in our hertes/ & to put away all pryde ꝑ renneth within vs. Also we fast betwene hervest and sede tyme for to haue grace to gader fruytes of good werkes in to ꝑ hous of our cōscyence/ & so by ensample of good lyuyng amonge the people ꝑ we be comyn vnto bothe ryche & poore. Also we fast in wynter for to flee all synnyng wedes of tyme & of soule erth of fleshely lustes/ ꝑ maketh good aungels & good people to vn

drawe them to vs. For ryght as a messe hyneth roses & other floures that growe upe hym. In the same wyse a vertuous man or a woman seeth & seeketh on hym them ꝑ ben in his company/& for these causes we call foure tymes in ꝑ yere/and euery tyme thre dayes/that byndeneth thre spes yall vertues that helpeth a man to grace. That is callyn ge deuout prayenge/& almesse dede [illegible]ge. And by appryn on of moche people these dayes ben [illegible] ymbre dayes/by cause that our elder faders wolde on these dayes ete no bre ed/but cakes made vnder asshes/so by the eryngs of ꝑ they reduced in to they⁹ mynde ꝑ they were but asshes/ and sou sholde come agayne/and wyste not how soone/& by ꝑ tor ned away from all dyrtcious metes & dr[illegible]kes & toke none hede but that they had esy sustenaūce. [illegible] caused them to thynke on dethe/& that wyll cause a man to [illegible]ye no mo re than hym nedeth/& abstayne hym selfe fro[illegible] all maner of bodely lustes & to encrease in vertues/ wherby we may come to euerlastynge blysse.

De sancto Mathee appostolo.

Hendes suche a dayye shall haue sayne Mathes wes daye whyche was Crystes appostle/and ye shall faste the euen & come to holy chyrche in the worshyp of god and sayne Mathew. He is grete ly commaunded in holy chyrche for certayne holy vertues that he had. He was obedyent to cryst at the fyrst callynge. He preched the gospel wonr sayngynge/& he suffred pallyon wone ony denyenge. Fyrst he was obedyente to Cryst at ꝑ fyrst callynge. For he sete at a certayne place help to gete good/& Cryst came ꝑ way and loked on hym/& bad hym co me and go with hym. Thenne he hell so greet loue to Cryst ꝑ he lefte all his goodes ꝑ he had & sued Cryst for the full ꝑ

ple ⁊ full powre. Also he fedde Cryst gladly/for on a daie he prayed Cryst to ete wᵗ hym/⁊ made Cryst a grete feest/not with dyuerse meses ⁊ drynkes/but in fedynge Cryst ⁊ all his company. For he fedde all ꝑ wolde come for cristes sake for moche people sued Cryst wherseuer he went. Et secuti sūt eū turbe multe) For diuers causes many folowed hym some to be heled of theyr sores ⁊ of dyuers sykenes/⁊ some to se ꝑ myracles ꝑ Cryst dyde shewe/some to ete ⁊ to drynke wᵗ hym. And some ꝑ were his enmyes ꝑ were lerned in ꝑ lawe yᵗ they myght haue taken hym wᵗ ony worde wherby they myght haue accused hym. And some to be reformed in vertues ⁊ to here his doctrynne ⁊ techinge/as ꝑ appostles ⁊ many other. (Et vere. Nonne signa eius blasphemia doctrina fuere. Quia cū illis turba secuta fuit). And whan Mathew had fedde Cryst thus ⁊ all that come wᵗ hym. Cryst made hym one of his disciples/⁊ gaue hym knowlegynge to preche the beleuez goddes worde so boldely euer after ꝑ he spared neyther for loue ne for drede. Soo this Mathew appostle came on a tyme in to a cite ⁊ preched ꝑ was called Nadabar. And there he founde moche people caught by the fendes craft in nygromācy/⁊ caught soo many thynges ⁊ so meruailous ꝑ it was grete wonder to here to many men ses wytte and al for the people sholde beleue in them and do them worshyp. Then Mathewe anone deiuered theyr nygromancye soo that all the people knewe openly that it was the fendes crafte/wherfore these people the whiche dyde beleue on this nygromancy made dragons by ꝑ fendes crafte for to sppe and degorge flambes of fyre out of theyr mouthes/and brenne so that the stenche of them slewe moche people. And they dyde bryngе these dragons for to haue deuoured sayne Mathew. And whā sayne Mathew herde this he made a crosse before hym ⁊ went ayēst them and

anone ꝑ dragons fel downe deed before hym. Thenne sayd Mathew to the people. ye ye haue ony myght teple therm agayne to lyfe/but they had no power. Then sayd Mathewe/yf I were not goddes seruaunt I wolde make therm to do to you as ye purposed to do to me/but it is ꝑ techyng of my maister Ihesu cryst to do good ayenst cupl/wherfore I bidde you dragons aryse/and go to suche a place as ye shall neuer grene man nor beest/and anone they rose & wente there wape. Thus Mathewe torned moche people that came to se that sight/then he preched the people & tolde them of the Ioyes of paradyse/there sayd he is euer daye & neuer nyght/there is euer youthe and neuer age/there is helthe and neuer sykenes/there is roses lylyes and floures without welo wynge/there be poppyngayes/nyghtyngales and dyuerse byrdes euer syngynge loue rest and peas with euerlastynge charyte. Soo they that byleuen in cryst and dothe after his commaundementes shall come thider and be there without endynge. Thus he preched in a cyte there as cursed people were. And they toke hym and put out his eyen/and kest hym in to pryson tyll they toke aduysement of what dethe he shulde dye. But thenne there came an aungell to sayne Andrewe as he preched in a ferre countree/& brought hym ouer the see there as sayne Mathewe was/& then whan Andrewe sawe Mathewe so foule doo to/anone Andrewe wepte and prayed to god for hym/and anone god restored to Mathewe his syght agayne/& Andrewe wente agayne to his owne countree to preche agayne as he came fro. And whan Mathewe was out of pryson he wente and preched in the cyte of Nadabar in the whiche the kynges sone deyed. Then sente the kynge after Mathewe and prayed hym to restore his sone to lyfe agayne/& so he dyde. wherfore the kynge & his wyfe & his doughter ꝑ was called eu-

regente tohe eryendome/& the mooste parte of ꝑ people/& for god hadde chosen this Eutegeme to be an holy woman to god warde Wathewe blessid her/& gaue her the vayle of chastyte and chargys/and so was after an holy woman/& was hepar of many other vyrgyns. Then deyed her fader and there came a kynge ꝑ was called Hertagus whiche loued this mayden Eutegeme/& prayed Wathewe to helpe hym that he myghte haue her. then sayd Wathewe ꝑ myghte not be/for she was wedded to the kynge of heuen & myghte not breke that spousehede. Then was Hertageus wrothe & badde slee Wathewe. And so as he rode & layd malle at the auter/there came one behynde hym & slewe hym/& the crystem people buried the body in the same chirche. Then bad ꝑ kynge os sette fyre in Eutegemes hous/& that on euery syde for to brenne her therin. Then Wathewe appered to her and badde her be of good chere/& anone tozned the fyre frō her hous in to the kynges palays/and lefte there nothyng saue the kynge and a ponge chylde with hym/and the kynge was smyten with meselry so foule/that he for grete payne & wo slewe hymselfe. And so the vengeaunce fell on hyselfe that he wolde haue done vnto other. Now ye may wete by thele grete myracles that he was an holy man / and therfore lette vs serue hym and he wyll praye for vs all to our lorde. Amen.

De sancto Michaele archangelo.

Ere frendys suche a daye ye shal haue saye Mighelles daye tharchaungell/that daye all holy chirche maketh mynde and mencyon of all aungelles for the grete socoure comforte and helpe that mā kynde hadde of aungelles/and specyally of saye Mychall/& for thre prerogatyues ꝑ he had For he is wonderfull in apprerynge/merueylous in miracles werkyng & victorious

in fyghtynge/he was wonderfull in appeyrynge For sayn̄t Gregory sayth whā almyghty god wyll werke ony wonderful wre chefe he sendeth for Mychael his seruaūt as for his baneirer. For he bereth a sheilde a sygne of his armes/wher fore he was sent with Moyses & Aaron to Egypte to werke meruelyes for though ȳ ligne was in Moyses the werkynge was done by Mychaell. for he departed the reed see & kept ȳ water in two parties while ȳ people of Israel were thrugh and so passed & lad them forth to flom Jordan & kept ȳ water lyke an hylle of eche syde of them̄ while they passed saufe & sounde to the lōde of behest Also Mychaell is keper of paradyse/& taketh the soules that be sent thyder. Also he shal sitte Iuge̊ryche in the mount of Diputẙ & he shal bydde all ȳ deed aryse & come to the dome & other angelles with hym shal bryngē al the Instrumentes of our lorde passyon the crosse the crowne spere. naples hamer. sponge. eysell. gall. scourges & all other thynges ȳ were at Cristys passyon to them ȳ shall be dampned/ȳ sette nought be byleue not in his passyon. Thus it appereth wonderfully he wroughte also myracles meruelously. In Apulia is an hye hylle/ȳ hylle/that is called Garganus and is nye a grete Lake and there dwelled a ryche man of dyuerse catell And as his bestes went on the hylle/it happed a bulle to be lefte behynde the other bestes Thenne this man & his seruaunt went to seke this bulle & founde hym standynge before an hole in a grete denne/& thenne one of them shot an arowe at hym and the arowe torned ayen/& smote hym ȳ shoe the arowe and hurte hym sore. Thenne were they sore a ferde and meruepled what that myghe meane and went to the bysshop & tolde hym all the cause Then the bysshop prayed to god for to haue partyghe knowleche what it was Thenne in the mouth of Garganus Mychaell appered to hym and

sayd/it was goddes wyll ꝑ that man sholde be hurte. For ye shall knowe wel that I am keper of that place/wherto re goo ye & make a chyrche of ꝑ denne/And so ꝑ bysshop ma de a fayre chirche there. Also Wychael appyered to on other bysshop/and bad hym go to an hylle coppe vnto the mosit of Gardil/& there as he foundr a bulle eyed he sholde make a chyrche in ꝑ worshyp of god and sayne Wychaell. Then were there two roches of stone on eyther syde ꝑ the werke myght not vp. Thenne sayne Wychaell appered to a man that hyght Hayms/& bade hym go & put awaye the roche and drede no thynge. So this man wente thyder and sette to his sholders/& bade the roche go veter in the name of god & sayne Wychael/and so the hylles wente veter as me che as nede to the werke.

¶ Narratio.

¶ We rede also in the lyf of sayne Gregory/how there was a grete multytude of people in Rome & they sawe arrowes of fyre come out of the aper and slewe moche people. Then ne sayne Gregory prayed to god to celle ꝑ pestylẽce. Then he sawe an aungell standynge vpon a castell walle wyth ge his blody swerde. But ꝑ ãgell he sayd was sayne mychaell ꝑ was sente thyder to punysshe ꝑ people for synne. Thus Wychaell was meruayle in myracles werkyng. He was also vyctorious in tyghtynge for whan ꝑ cytezens of Re pontyne were oppressyd wt paynemes sholde gyue them ba tayll/they prayed ost sayne Wychaell of helpe. Then ꝑ my ghe before as ꝑ batayl sholde be Wychaell appered to ꝑ byt shop & sayd to hym/haue no drede but go to ꝑ batayll bol dely & he wolde helpe hym. And so on ꝑ morow whan the ba tayll sholde be/the hylle of Garganus was ouercouerd with a grete myste. ¶ And arrowes come out of the myst fleynge of fyre/ And bolles of thonder and hurte moche

people of ꝑ paynyms/in so moche that they slewe ꝑ wyfe moche people of the infydeles/& so many were slayne/and they that were slyue sawe the grete myracle of god & were crystned. Sayne Johan ꝑ euangelyst/ryth in his apocalyps/how Wychell and his aungelles fought w Lucyfer in heuen/that is called the dragon and his aungelles/& helpe of god Wychaell had the better and droue out ꝑ dragon and his aungelles in so the ayr/ystems heuen & erth And soo they be there yet as thycke as motes in the sonne. And for that Lucyfe came to heuen ⁊ a blast of thonder/& therfore yet whan they here thonder they fall downe to the erthe for fere/& than they go not vp ⁊ ayne till they haue doone some harme/for than they ma[illegible]/fryues/& manslaughter/& make grete wyndes both on londe and in water/and do moche harme/& yet they wolde do more than they doo yf it were not for dred of god and sayne Wychaell. For all theyr sorowe is to se soules and aungelles in heuen/in the place there they were in totore. Also there were other spyrytes that stode not stedfast to warde god/but flatterynge/the whiche sayne Wychaell droue out of heuen in to an yle of the see as ye shal here. ¶ As sayne Brandon sayled on ꝑ see/he came to an yle and sawe a tree that was vpright grete bothe in heyght and brede that it was meruayle to se/on the whiche tree sate many birdes/thycker than ꝑ bowes and were as whyte as snowe. Thenne prayed he to god to knowe what they were. Thene came one of them & sate on the hyppe boxde and bated with his wynges & made a sounde lyke an organ. Thenne said Brandon yt ꝑ he come lyke a messager/speke & tell what ye ben. Thene he sayd/we were aungelles that stode not stedfast in the herte as Wychaell was. And therfore we were dryuen out whan Wychaell droue out Lucyfer & his aungelles/ but yet

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we haue euery day a remedy to worshyp god. ¶ Thā was Pychaell wō. dersull in apperynge merueylous in myra cles doynge wherefore lette vs worshyp this holy aungelle that he may be our shylde in fyghtynge agaynst oure ghoste ly enemye the feude/so that we may haue the victorye of hym now and euer. Amen.

¶ De sancto Luca euangelista.

Wendes suche a day ye shall haue sayne Luke[illegible]
[illegible] ¶ Luke was borne [illegible] the gol-
[illegible] ¶ These
holy [illegible] ¶ He also
[illegible] ¶ he shalde
[illegible] ¶ on god
[illegible] ¶ to to-
[illegible] ¶ partyes
[illegible] ¶ Foz
[illegible] ¶ cyle.
[illegible] ¶ Foz by tauȝt
[illegible] ¶ perfoȝ he to
[illegible] ¶ olde lawe/ in enbemynge
[illegible] ¶ people in sarryn ce
[illegible] ¶ he wrote moche of ȝ re-
[illegible] ¶ Foz as the
[illegible] ¶ whelpes they
[illegible] ¶ whelped/ then co-
[illegible] ¶ whelpes dyd

people as̄ paynyms/in so moche that they slewe ye nyghe moche people of the infydeles/& so many were slayne/and they that were alyue sawe the grete myracle of god & were crystned. Sayne Johan ye euangelyst sayth in his appocalyps/how Wychell and his aungelles fought ayenst Lucyfer in heuen/that is called the dragon and his aungelles/& helpe of god Wychaell had the better and droue out ye dragon and his aungelles in to the ayr betwene heuen & erth And soo they be there yet as thycke as motes in the sonne. And for that Lucyfe came to heuen with a blast of thonder/& therfore yet whan they here thonder they fall downe to the erthe for fere/& than they go not vp ayenst tyll they haue doone some harme/for than they make shypwrakes/fyres/& manslaughter/& make grete wyndes both on londe and in water/and do moche harme/& yet they sholde do more than they doo yf it were not for dreed of god and sayne Wychaell. For all theyr sorowe is to se soules and aungelles in heuen/in the place there they were in tofore. Also there were other spyrytes that stode not stedfast to wardes god/but flatterynge/the whiche sayne Wychaell droue out of heuen in to an yle of the see as ye shal here. ¶ As sayne Brandon sayled on ye see/he came to an yle and sawe a tree that was ryght grete borde in heyght and brede that it was meruayle to se/on the whiche were sete many byrdes/thycker than ye bowes and were as whyte as snowe. Thenne prayed he to god to knowe whas they were. Thenne came one of them & sate on the shyppe borde and bateted with his wynges & made a sounde lyke an organ. Thenne said Brandon yf ye be comen lyke a messager/speke & tell what ye ben. Thenne he sayd/we were aungelles that stode not stedfast in the be leue as Wychaell was. And therfore we were dryuen out whan Wychaell droue out Lucyfer & his aungelles/ but yet

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we haue euery day a remedy to worshyp god. ¶ Thā was Archaell wo. derfull in apperynge meruelous in myracles doynge wherfore lette vs worshyp this holy aungelle that he may be our shylde in fyghtynge agaynst oure ghostely enemye the fende/so that we may haue the victorye of hym now and euer. Amen.

¶ De sancto Luca euangelista.

Rendes suche a day ye shall haue sayne Lukes day ỳ euangelyst. ye shalle vnderstande ỳ Cryst had. iiij. euangelystes/that is Marke. Mathew Luke/& Johñ. These were ỳ goispell. The goispell is no more to say but goodes worde. These holy euangelystes wrote not onely ỳ god spake. But also what he dyde/& what he suffred for mankynde/for it sholde be knowen to all mankynde/for euermore to thynke on godes worke & to do there after. Thes foure be lyknes to foure dyuers beestes & so they ben portrayed in foure partyes of the crosse on euery syde of Cryst. For marke a lyon. For Mathew a man. For Luke an oxe. And for Johañ an egle. But let not a man suppose that they were suche beestes but lykened as suche beestes/for dyuers causes. For by cause ỳ Mathew wrote moost of Crystes manhede/ therfore he is lykened to a man. And Luke wrote moost of Crystes sacrifyce and his dethe/therfore he is lykened to an oxe/for an oxe was offred in sacrifyce of the olde lawe/in tokenynge that Cryst shulde be offred for synne of people in sacrifyce in the auter of the crosse. And Marke wrote moche of ỳ resurrecyon/& therfore he is lykened to a lyon. For as the bokes saye and tell whan a lyon hath yonge whelpes they shall lye as dede. iij. dayes after they ben whelped/then cometh ỳ lyon & lereth his whelpes ded anone he maketh such

a rayne a dreynge þey wolde wel spede where they with q
uycknes take yede. So whan Cryst had his hole doctrin in
his combe/ thenne the same spake to hym & bad hym cyle &
vered hym from erth to yele. Also Johan is ypayned to an
Egle. For by hym he vpeth hyghest in the ayre & nerre to
the sonne & so Johan wrote moost of the godhede/ & but ly
tell of the manhede. Wyle to the tauste þ they be ypayned
to foure dyuerle beestes. But now ye shall vnderstode þ
Luke was ypayned to an ore. Of. maner of wyle þ is/ I thou
ght/ wrote & dede. He ofred his thoughtes to god for there
as he was cyrst holy to gete goodes of þ maystre in his craft
For as bokes telle he was cyrst a leche & for certeyn of good
he slewe many a mā bodily. Then had he offred god so gre
nously þ a none he ofred his thought to lacrefyce. For as bo
kes sayth/ god in hyghly pleased w thought þ is whā a mā
is sory for his synnes in his herte & chyned verily so forsa
ke them & amēde hym. Also he offred his wordes in sacrefyce/
for as he was wonte to spede his speche in many vyle wor
des or he came to the apposlie after he tourned his speche to
þ clyte of al cristē people wherfore he wente to our lady &
she taught hym þ gospell/ þ he wrote & for he was a mayden
our lady cherysshed hym þ more & so thought hym ful goodly
how þ aūgell came to her in mellage & what he sayd & what
answere she gaue. And so all thyge þ she dyde with her sone
& of all her doyng cyll oure lorde was slyed vp in to heuē And
whan Luke had lerned this perfyghtly/ then he loked what
Marke & mathewe had wryten. And so toke at then & there
as they wrote obscurly or derkely/ he wrote more playnly/
& openly all thynge And thus in prechynge & in thechynge
he ofred his worde vnto god. And also he ofred his dede vn
to god in sacrefyce. For he payned hym selfe with dyuerle
penaunce of fastynge/ and also of harde lyuynge and in

wepynge and playnge. And also he dyde wryte all the pers
secucyon that the appostles suffred of the Jewes in Jheru=
salem whan they had grete pursuyte and tourmences for
Cristes sake. And he wrote all ỳ persecucyon of sayne Ste
phen how he was stoned to dethe. Thenne went sayne Lu=
ke to saint Poule/ & sued hym in many mischeues and dis
ease that he had/ & in full grete dyede/ and neuer departed
from hym tyll Poule was deed. Thenne wente Luke to a
countree that was called Bethany/ & there he preched the
worde of god/ & was there tyll he was. xii. wynter of age/
than he deyed full sayre full of the holy ghoost. For he lyued
in holy vertues/ & after his dethe god shewed for hym ma=
ny fayre myracles/ & so ended in Cryst & went to euerlast=
ge blysse. To the whiche god bryngе vs. Amen.

De sanctis Simone et Juda.

Beyndes suche a daye ye shall haue ỳ feest of Sy=
mon & Jude. And ye shall fast the euen & on the
morow come to the chyrche/ & worshyp god &
these holy appostles. Ye shall vnderstande ỳ
eyther of them hath two names/ ỳ one was cal=
led Symon zelotes/ & ỳ other Judas Jacola & Judas tha=
deus/ shewinge by these how ỳ name ỳ a man hath in this
worlde deyeth & passeth out of myde whan he is deed/ wher
fore euery cristen man sholde be besy to take hym a name ỳ
sholde be wryten in the boke of lyfe/ that sholde laste euer.
And therfore these two appostles suffred grete penaunce/
scornynge/ crybulacyon/ & dyuerse/ & at the last payne of deth
for Cristes sake/ with meke herte & clene conscyence. Sy=
mon is as moche to say as obedyent/ ỳ maketh a mā meke
in herte Judas is as moche to say as confessyon ỳ clenseth
a mannes cōscyence of all syne. And thus or they died they
gaue to all men ensāple how they suffred dethe for Cristes

lake and depen with clene confessce. And thenne they shall be wryten in the booke of lyfe with gretc worshyp in ꝑ kyngdome of heuen. But they ꝑ gruchan in theyr herres of dysease & persecucion & euer plenynge they haue nede to praye to god to be healed of ꝑ sykenesse ꝑ they haue in theyr spyrytes.

¶ Narratio.

¶ We rede in the lyfe of the apostle/how a kynge that was called Abagarus and was a lepar/and herde how that our lorde Ihesu cryste dyde many myracles & heled all them ꝑ were seke. then he wrote a letter in this wyse kynge Abagarus greteth Jesus Sauyour well. ꝑ precheth in ꝑ countrey of Jerusalem. And I haue herde of thy myracles that thou doost/and soo thou heelest all maner of sekenesse without ony herbes or salues/blynde croked & ꝑ lame. And that is more merueylle that thou repleste dede bodyes to lyfe wherfore I thynke in my herte and in my byleue that thou arte very goddis sone/& come downe fromc heuen to erthe and lyued amonge the people as one of them wherfore I wryte to the that thou wylt come to me and hele me of my infyrmyte/that greueth me full sore. and soo I vnderstonde that the Jewes haue ordeyned to doo the to deth and I haue a lytell Cyte ꝑ is good and honeste and pleuteuous and is sufficiaste for vs both to lyue by & there shall we haue peas Thenne Cryst wrote agayne and sayd thou art blyssed that beleuest in me & hast not seen me/and for thou wolvest that I sholde come to the I say to the I must doo that I came for/& than I wyll sende some of my dysceples to the ꝑ shal hele the of thy infyrmyte. Thenne for this that Cryst myghte not come to hym for grete desyre that he had to se hym / he sente to hym a paynter that was a mayster of that craste to paynte crystes vysage as he coude. But whan this painter came to Cryst and loked on his vysage it shone so bryght ꝑ

he myght not loke theron/then he made grete sorowe and mournynge ꝑ he was come soo ferre/& myght not spede of his purpose. Thenne Cryst toke a clothe of ꝑ paynter & wyped his face therw̄/& thenne was the forme of his face theron/& thenne ꝑ paynter bare it to ꝑ kynge. Thēne was ꝑ kynge wonder gladde & dyde it grete reuerēce w̄ all his herte. Thenne after Crystes ascencyon Thomas of ynde by ꝑ assent of ꝑ appostles was sente to this kyng Abagar⁹. And whan he sawe Thomas he saw suche a shynyng in his face ꝑ he wende it had be Cryst. Thēne sayd Thomas to ꝑ kyng beleue in Cryst & ꝑ shalte be hol. And he sayd. I beleue hole in hym/& sayne I wolde be wroke on thē ꝑ put hym to dethe And anone he was hole. Thēne Judas went to Symon/& went bothe togyder in to Percy to preche/& there they dyde many myracles/so ꝑ they torned ꝑ kynge/& .xliij thoulāde to crysten layth & so the crysten people encreased strongely So the kyng & all his meyny were crystned/& w̄drewe theyr offrynges frō theyr mawmettes/ꝑ was the bysshoppes lyuyng/wherfore all they were so wroth, that they gadred them togyder/& toke these appostles/& ledde they in to their temples to do sacrifyce to their mawmettes/or elles they sholde be deed. Thenne came an aungell/& asked theym ꝑ they wolde haue theyr ennemyes deed or no/and they sayd they desyred to haue theyr ennemyes torned to the crysten layth. And the aungell asked ꝑ they wolde suffre martyrdome for Crystes sake/& they sayd they wolde suffre dethe. Thenne they commaunded and tourned to the mawmettes in the temple/and commaunded the fendes in them to come out/and to pull ꝑ ymages all to peces/and so they dyde Then was the bysshop wroth that theyr goddes fell so to peces/and anone there came a thonderynge & a lyghtynge and cloue the Temple in thre partyes downe to the

grounde/and thenne these bysshoppes sodeynly sleweth these appostles. Thenne the kynge toke theyr bodyes & buryed them ryally & made there a fayre chyrche in the worshyp of god/& these holy appostles.

¶ De solempni festo. Omnium sanctorum.

Frendes suche a daye ye shall haue all halowen day. And ye shall fast the euen/& on the morowe come to the chyrche and worshyp god and our lady and all halowen. Good frēdes ye shall vnderstande ỳ this feest was ordeyned for thre specyall causes/& those ben these. Fyrst for the temple halowyge for omyssion fulfyllynge/& also for necligent lyuyge. First for the temple halowinge/for whan the romayns were lordes of all the worlde they made a temple in Rome lyke a doue hous/and named it Pantheon/& set in the myddes of ỳ temple an ymage that was the chefe mawmet in Rome/& of euery londe in the worlde was an ymage/ and the name of the londe that the ymage was of/ wryten vnder the fote of the ymage/and all was made so by nygromancy yt that ony londe torned from the emperour/anone the ymage of the londe wolde torne his backe to the ymage of Rome & his face to the walle So whan the bysshoppes came to ỳ temple/and founde ony ymage torned/ anone they wolde goo to the emperour & tel hym. Thenne wolde they ordeyne an hoost of people and sende in to ỳ lōde and set them at rest & peas. And so this temple endured thus vnto ỳ tyme that pope Bonyface the fourthe came. Thenne he went to the emperour ỳ was called Foca/& prayed that he wolde gyue hym ỳ temple that he myghe put oute the multytude of mawmettes. And to halowe it in the worshyp of god & our

Olyue.

lady & all halowen/& so he gaue the temple to ꝑ pope The
came there an other pope ꝑ was called Gregory/and com
maūded al holy chyrche to halowe ꝑ feest lyke as it wasbe-
gonne. Also this feest was ordeyned by ꝑ same pope to ful
fyll our omplyons/for many sayntes dayes in the yere we
leue vnserued. For there be so many ꝑ we may not serue
echone by hȳself/for as sayt Jherome sayeth ꝑ there be for
eche day in ꝑ yere. x. M. martyrs out take the fyrst daye of
January wherfore holy chyrche ordeyned ꝑ this daye we
sholde fulfyll ꝑ we haue left behynde al ꝑ yere & thus euery
daynes euen hath worshyp of vs ꝑt we kepe well ꝑ day in
worshyp of god & our lady & all halowen. Also this feest is
ordeyned to be halowed to clense vs of our necligēce/& vn
comynge/& also by worldly occupacyōs doynge we be ful
recheles in keppynge our holy dayes/& therfore this feest is
ordeined/for we sholde make amēdes as moche as we may
of ꝑ we haue trespaced in other feestes/& therfore vnderstā-
de ye ꝑ they be in grete peryll chat breke ꝑ feest/or in ony o-
ther worldy occupaciō werkynge/or in synne doȳge in by-
enge/or sellȳge/or in ony other falshode contryuȳge. Also
ye shall vnderstande ꝑ this day our prayers shall be sooner
herde thā ony other day/for this daye all ꝑ saintes in heuē
come togyder to pray to god for vs & therfore ye may well
knowe ꝑ all comynge togyder shall be sooner herde chan ꝑt
they came but by one/or two by thēselfe. ¶ The holy say-
tes ꝑ whiche ben in heuē were sometyme as we be now/bo
the in flesshe/blode/body/and bone/and were our elder fa
ders/and they be full gladde and make moche Joye whan
chat they may gete ony prayers or almesdedes of vs / with
the whiche they may presente our sauyour and our blyssed
lady prayenge for vs. And for to shewe and declare you by
enlample how all the sayntes cometh & assembleth to gyder

as this daye ye shall here. ¶ Narratio.
¶ We fynde wryten in legenda aurea) that in the same yere this feest was ordeyned to be halowed. there was a keper of Laynte peters chyrche in roune that this daye after matens at mydnyght/ whan all the peple were gone frome matens/ for greate deuocyon ꝑ he had he wente to euery auter in ꝑ chirche and sayd his deuocyons. And whan he had gone all aboute/ thenne wente he to the hye auter/ and there felle a slepe and his spyrite was rauysshed. and sawe the fader of heuen syttynge in his magestie/ and a grete multytude of Angellis aboute hym. And thenne a fayre quene w̄ a crowne on her hede/ richely arayed/ and a greate compayny of vyrgyns & maydens suynge her. Then ꝑ kyng rose ayenst her and bad to set a chayre of golde and sette her therein. Thenne came one clothed in camellys skynnes And hym sued a grete cōpany of gode mē. Then came a nother lyke a bysshoppe and after hym many other bysshoppes then came a greate multytude as it hadde ben knyghtes and after them moche other people/ and all they come before the kynge and dyde hym worshyp Thenne the bysshop began to saye mateyns Thenne shake this man to ꝑ angell that lad hym and asked hym what all thyse people were in that araye Thēne sayde ꝑ angell. ꝑ kynge is God hym selfe & ꝑ quene is our lady/ & he ꝑ was clothed in camellys skinnes was Johan baptyste & other patriarkis/ & prophetes with hym The bysshoppe was sainte peter & other apostles & cōfessours w̄ hym ꝑ knyght was sayne George w̄ other martyrs compyners ꝑ were good trewepuers & seruaunteys to god here vpon erth and they came all to thanke god for the greate worshyp that ye haue here in erthe/ prayed besely to god for theym in erth that he shold haue mercy on them ¶ This is the cause that thys feest was fyrste founde. And therfore

lete vs come to chirche and worshyp god and al halowen ꝑ they maye prayse for vs/ꝑ we maye at our laste ende be of ꝑ nombre ꝑ shall worshyp god that ꝑ boke speketh of/& sayth thus (Vidi turbam magnã quã nemo dinumerare poterat/For they be so many ꝑ no mã can nombre them And al they pray for vs euermore/that we maye come to that blysse that they be in. Amen.

¶In die Animarum.

Ere frendes suche a daye ye shall haue all soules daye/the daye of the soules in purgatory there abydyng the mercy of god/& haue moche nede of helpe. and ryght as holy chirche worshyp pethe alle sayntes to be holpen by the prayers of the ꝑ ryghte soo holy chyrche ordeyned thys day to synge and rede and to doo almesdedes/hauynge full byleue to relese the ꝑ that ben in purgatorye/of theyr peynes/wherfore god wyl that all chrysten pepie to theyr power this daye relcue them for the leest prayer or almesdede this day done gretly releueth them. ye shall vnderstonde that there ben foure thynges ꝑ greatest helpen soules that ben in purgatorie and that ben thyse. (Fidelium amicorũ oratio/elemosinarum largitio salutaris hostia et ieiuniorũ obseruatio) That is prayers of frendes deuoutly sayd & almesdede doynge & masses syngynge/& abstynence in fastyng. Prayers helpen moche a soule For lyke as a Lorde ꝑ hath a mã in prysõ or in ony dystresse & acte ꝑ prayers of hym ꝑ he loueth he releseth in parte or all and that is shewed by Ensample.

¶Narratio.

¶We fynde wryte in legẽda aurea) how ꝑ there was a mã ꝑ hadde his house falle by a chirche yerde syde/& ꝑ his doze openede to chirche And he vsed by custome as ofte as he ca

me or wente to say euery tyme. De profundis/for all crysten soules. Then it happed so on a tyme that he was pursued with enmyes. as he went homwardes/but whan he come in to the chirche yarde/he kneled downe and thought to say ye(De profundis) And thyse enmyes came after Anone ꝑ dede bodyes vose euerychone with suche instrumẽtes as they wrought with by theyr lyues and anone they drove away his enmyes. But whã they sawe that they cryed god mercy & this man & euer after prayed/& dyde almesdedes for them that were in payne. Thus I may wel preue that deuoute prayers helpen many a soule that ben in purgatory. Also almesdedes helpen many a soule(Sicut aqua extinguit ignẽ. ita elemosina extinguit peccatũ &c) Right as water quencheth fyre/so almesdede quencheth ꝑ fyre that brenneth theym ꝑ ben in purgatory/ꝑt they ben in good lyf & in parfyghte charyte that done it/& ꝑt almesdede be done for theym that ben in Joye and haue no nede therto it is put to the tresour of holy chirche And as goddes wyll is so it is dealed/& releueth theym that haue moost nede therto/and so god assigneth it to them that haue moost nede/ And then the soules ꝑ ben holpen therwith thanke the soule that it was done for. Thus ye may well knowe ꝑ almesdedes helpen gretly soule ꝑ it is done for & ben in purgatory. For often holy men haue herde fendes crye & make gret sorowe For ẅ almesdedes ꝑ soules were taken fro̅ them

¶ Narratio.

¶ We rede in olde tyme good people wolde on alhalowen daye bake brede & male it for all crysten soules. And yet there ben some that vsen it but all to fewe. we fynde in legenda aurea of a knyght that sholde goo to a batayll and hadde a colyn that he loued passynge well and sayde to hym thus. ꝑt he were slayne in ꝑ batayll/he sholde selle his hors

and deale the value to pooze people in almelle/to praye foz all cryſten ſoules. So it happed that he was ſlayne / & his colyn loued well that hozs & toke him to his owne vſe Thē ne ſoone after this knyght appyered to his colyn and ſayd thus to hym/thyſe.viij.dayes foz my hozs thou haſt made me to bzenne in purgatozy/and therfoze god wyl take ven geaūce on the. Fozſoth quod he this daye thy ſoule ſhall be in helle with the fende (Ego purgatus vado in regnum dei And I am purged and ſhall goo to ꝑ kyngdome of heuen. And anone an hoztyble noyſe was herde in the ayer of fen des/and caught this man & bare hym a waye. The thyrde that helpeth is the maſſe/foz whan ony ſoule appyereth to ony man to haue ony helpe/he deſireth maſſes and praieth to haue maſſes ſongen foz hym ryght as mete & dzinke con fozteth a man whan he is feble ſo ꝑ ſacramēt of the awter confoztech the ſoules that ꝑ maſſes ben wne foz. It is wzy ten in legenda aurea/how a byſſhop ſuſpended a pzeſt foz he coude ſaye none other maſſe but of Requiem. but he ſon ge euery daye deuoutly after his commynge. Thenne on a dayes as the byſſhop wente towardes matens/it ſemed to hym that deed bodyes roſe & came aboute hym & ſayd thou haſt ſayd no maſſe foz vs. And moze ouer thou haſt taken our pzeſt a waye from vs Loke that this be amended oz el les god wyll in ſhozt tyme take vengeaunce on the foz our ſake. Thennewas the byſſhop greetly afeerd/and anone he badde the pzeſt ſynge maſſe of Requiem as he dyde tofoze and ſo he dyde as ofte as he myghe.

Narratio.

Also we fynde that fyſſhers ſet her nettes in herueſt to fyſſhe/and they toke vp a grete ꝑce of ple. and that was the coldeſt ple that euer they felte/and it wolde not melte foz the ſonne. And ſoo bzought they that ple to the byſſhop/

for he hadde a grete brennynge here in his foot and it was the coldest that euer he felte. Thā spake there a dyspe to hym out of the pyt and sayd/I am a soule ꝑ suffreth my penaunce here in this pyt/for I haue no frendes ꝑ wyll doo masses for me. I shall be delyuered of my penaunce/& thou shalte be hole of thy sykenes pf ꝑ wylt saye masse for me. And he sayd he wolde synge for hym/& bad tell hym his name/and euer whyle he was a masse/he layde the pyt vnder his foote & euer as he sayd masse the pyt melted a way And so within a whyle the pyt was molten/& the soule frome payne/& the bysshop was hole of his sikenes Thenne the soule appered to hym w̄ moche Ioy & sayd. w̄ thy masses synge I am out of payne in to euerlastynge blysse. And he tolde the bysshop that he sholde dye soone after/& come to euerlastynge Ioye to the whiche god brynge vs. Amen.

De sancto martino episcopo.

Dere frendes suche a day ye shal haue sayntꝰ Martyns day. whan Martyn was fyftene yere of aege he cut his mantel in two ppes as he rode amonge other knyghtes and was not yet cristned/& gaue halfe his mātel to a poore man for goddes sake ꝑ asked almesse. Thēne the nyght after god had ꝑ same clothe and sayd to his aungell. Martyn that is not yet cristned hath clothed me in this clothe. And Martyn herde this worde out of heuen/and anone he was cristned. And anone he left this worldes occupacyon and gaue hym all to holynes. Soo as he rode on a tyme that waye the fende came lyke a man and met hym & asked. whyder he wolde. And he sayd thyder as god wyll Then sayd the fende. I wyll be thyn enmye in all that I can. Thenne sayd martyn/god is my hel

pe and therfore I preye the not Then Martin wexed so hy
ly & he ceced deed bodyes to lyt/& so for his grete holynes
he was chose bysshop of Turon. So on a tyme as men we
re in grete peryll & lyke to be sprit/one of them knewe the
holynes of Martin & sayd. Martin helpe & anone they we
re holpen Also he rode on a tyme in his vysytacyon/a hou
de tanne at an hare vnder his hors feet/thenne had he pite
of this best & bad the hounde stande styll/& lete the best go
& anone the hounde stode as styll as he had be put in to the
erthe. Also he sawe an adder swymynge in the water/and
he sayd to thadder (In nomine dñi tubeo te redire) In the
name of god I comaunde the to go ayen where thou comest
fro/& anone the torned ayen then Martin syghed wonder
sore & sayd. I am sory ỳ serpentes heren me/and men wyll
not heren me. On other tyme he came by the gates of a Cy
te that hyght Parys and there he kylled an horryble meselI
& anone he was hole with the same kylle. Also he was so
pacyente that many tymes his owne clerkes mocked hym
and yet he suffred it pacyently & was not wroth. So on a
tyme as he rode by the waye in his vysytacion hymself for
that was his maner/he hadde a rough mantell of blacke &
came a carte by the waye with carpage/and the beestes in
the carte sawe the blacke wauerynge with the wynde they
fledde awaye/and all to brake theyr gere/then the carter
with his whyppe all to bete Martin and gaf hym many so
re strokes/and all he suffred meekely and sayd nothynge.
Then wolde they haue gone theyr waye but they myghe
not flere fro that place tyll they knewe that it was Martē
and thenne they cryed hym mercy and thenne anone he for
gaue hym/and the beestes passed fayr forth and all the har
neys was saue ynough. Also on a tyme as Martin sate in
his celle/ ỳ fende come to hym in lykenesse of a kyng wych

a shynynge crowne and sayd. I am come fro heuen to spe
ke with the/byleue on me/ (Christus ego sum) For I am
Cryste. And martyn loked on hym & sayd Why lorde Jhesu
cryst wyll not come in suche araye/and thou be Cryste shew
me thy woundes/and anone the fende went his waye
and left an horryble stenche behynde hym. yet an other ty
me he came ayenes Martyn and reproued hym that he tor
ne people to hym that had synned. and were shryuen & tor
ned ayen to the synne that they had done tofore. and sayd/
though thou take theym to thy grace/ god wyll not. Then
ne sayd Martyn wreche and thou wylt leue thy persute of
cristen people and aske mercy with a meke herte. I trust to
god he is so mercyfull that he wyll graue þ mercy. And whã
Martyn sholde passe out of this worlde & lape in his deed
bedde/ the fende came & satte by hym dyspurynge with hym
sthe myghte haue caught hym in ony worde of mysbyleue
in his ende. Martyn sayd to hym/ go hens thou cruell best
for thou shalt no thinge fynde a mysse with me but god shal
receyue me. Thenne he made to lape hym in asshes and hey
re/ And thenne he sayd the. lxij. psalmes and the letanyes &
gaf vp the ghoost/ & was buryed in his owne chirche with
moche honour. Thenne. liiij. wynter after there came a bis
shop and translated hym. And whan he had made all thyn
ge redy/ he layde honde on Martyns body to haue borne it
forth/ but he myght not. Thenne thought the bysshop/ it is
not Martyns wyll to be remeued and left of. Thenne ca
me a layt olde man and badde hym go to ayene and he wol
de helpe hym/ and thenne they bare the body in to the tom
be without letteyng. And so whan the seruyce was done/
this olde man vanysshed a waye And there by they knewe
well that it was Sayne Martyn. And thenne god shewed
many layt myracles for hym.

¶ Narratio.

¶ It happed on a tyme that there were two beggers/that one was lame & myght not go/and that other was blynde and myght not see/and so to make the people to haue the more compassyon of them.the blynde bare the lame/and the lame taught the blynde were he sholde goo/and thus they gate more good and had an easy lyfe. But they were euer afeerd to mete with the shryne of sayne Martyn/leest he wolde haue heled them of their sykenesse. And so on a tyme at a streetes ende at a commune sodenly at a corner they met with the shryne of sayne Martyn/and anone they were both hole. And the blynde myght see/and ye lame myght goo. And than they cryed to sayne Martyn and sayd. Martyn we thanke the for the good that we haue had for thy sake here tofore. But we thanke the not for our hele/for now we must go labour and trauayll/and so gete our lyuynge for the people wyll gyue vs noo more almesse/and here to fore we lyued full easely with lytell trauell and fared well Alas alas that we came here this daye/for now oure myrthe and welfare is gone. Thus this holy man dyde many myracles/wherfore ye may see that he may do moche with god. Therfore lete vs praye to hym that he myght praye to god for vs. Amen.

¶ De sancta Katheryna.

Ere trentes suche a daye ye shal haue sayne Katherynes daye the holy vyrgyn and martyr/she was kynges doughter and came of grete byrthe. But neuertheless she set all her mynde to god and set nought by pryde vayngloryy/and tytheles of this transytory

worlde, for it is but vanyte/ but she set her all onely in the lu. So whan she had be at scoles lerned a whyle/ anone she wolde dyspute with ony clerke þ wolde come/ for she was enspyred with the holy goost. But whan she herde on a tyme that Maxencyus was come to the towne of Alexandre with so moche people and so ryally/ that the cyte dounned of them. For he came to mak a solempne sacrifyce to his goddes that were of golde & syluer in lykenes of bulles and calues and other beestes. Thenne sayne Katheryn sawe that & bylled her & went in to þ temple and rebuked the emperour boldly/ & sayd that he dyde foule amysse for to do that worshyp to fendes/ & leue þ worshyp of god in heuen that made all thynge of nought/ & sent man lyfe/ wytte & helc/ & preued by grete reason how Cryst was bothe god and man and how he bought all mankynde with his passyon & tuke on the cradle/ and taught how þ euery man sholde honoure god and leue all false mawmetres Thenne was þ emperour wroth and badde take her to warde tyll he myght be at laser. Soo in þ meane season he sente after the grettest maysters/ & þ wyseste clerkes that myght be in ony contrey ferre about hym. And whan they were comen he bad them go and dyspute with Katheryne and ouercome her/ & they shold haue ryght well for theyr labour. Thenne were they wroth to come so feere to dyspute with a woman/ & sayd þ leest scoler in þ scole had be ynough to ouercome her But as Katheryn had disputed with them with the helpe of the holy goost she conuerted them euerychone to the fayth of our lorde Ihesu cryst/ in so moche that they were redy to suffre dethe for Crystes sake. Thenne anone Maxencius cõmaunded to make a grete fyre & brenne them therin/ but by the helpe of the holy goost the fyre brenned not theyr bodyes ne the leest clothe of them/ & yet lay fayre dede as they

had ben a slepe. Thenne themperour made doo katheryn to be naked/& to bete her w̄ sharpe scourges/that she was all blody/& full of wondes/and then he put her in to a pry-son. viij. dayes without eny mete or dryuke. Thenne had ꝑ quene grete luste to speke with katheryn/& toke a knyght w̄ her ꝑ hyght Purphyryus & went to katheryn. And thenne they sawe an angell set a shynynge crowne of golde on the quenes heed/& an other on Purphyryus heed/& bad thē be stedfast/for within thre dayes they sholde come to heuen by sufferynge of martyrdome. Thenne lente the emperour for katheryn/& wende to haue founde her nygh deed/but all ꝑ tyme god sent her mete from heuen. And whan the empe-roure sawe her on lyue/he was wood for wrothe/& made her to be set bytwene two wheles/& torned one vpwarde & an other downewarde full of hokes and swerdes poyntes for all to rase katheryn. Thenne came an aungell as it had be a wynde & all to brake them/& slewe. iiij. M. of the tyran-tes. Thenne sawe the quene that myracle and came before the kynge her husbande & rebuked hym ꝑ he sawe the myght of god so openly/& wolde not beleue theron. Thenne bad ꝑ kynge lede forthe the quene & cut of her pappes from ꝑ bo-dy with hookes and thenne to smyte of her heed/& purphy-ryus buryed her/and. lxxx. of her knyghtes ꝑ were martred with her/& Purphyryus beheded allo. Thenne spake them peroure to katheryn and sayd he wolde wed her yf she wol-de forsake Cryst and beleue in his goodes. And she sayd she sette nought by hym nor by his goddes. And whan he sawe that he made to smyte of her heed/thenne anone in stede of blode came out mylke/& thenne came an aungell and bare the soule in to heuen. And aungelles came and bare ꝑ body in to the ayre/and soo to the mounte of Synay/and there buryed it with worshyp. And there god werketh ma-

ny layze myracles to this daye. At the foote of the mounte there is an abbay of monkes that lyeth in greece abllyment ee/& this abbay is hye and strong walled/& barred aboute with yron for wylde beestes/and in that abbey lyeth sayne Katheryn in a layze combe of alabaster/for her bones were lette thyder for the more worshyp/& aboue that chyrche is a bushe there god stode in whan he spake to Moyses/& wrote the lawe in two tables of stone/and the bushe is as grene and layze as it was ye same day. Also in that abbey is a grete meruayle/and that is this. Euery mouke hath a lampe with oyle hemnynge. And whan he shall deye they knowe by his lampe/for as he drawyth to deth soo derketh his lampe. And whan the abbot depeth his bredren shall synge a masse of the holy goost/& burye hym solempnely/and whan masse is done they shall synde a bysshop wyten on an awter who shal be abbot & so they chese theyr abbot. Also on sayne Katherynes nyght all the byrdes of the cointree cometh thyder and/eche of them bryngeth a braunche of olyue in theyr bylles too the place/& as pylgrymes sayeth the monkes make oyle of the braunches to theyr lampes for al the yere after.

¶ Narratio.

¶ I wrote of a man that serued sayne Katherin and failed her euen breed and water/and on a tyme he came in company of reccheles people/& by comforte of them he lefte his fast and dyde ete with them/& so in the nyght after he sawe a grete company of maydens compynge by hym/& amonge them there was one passynge all other/& eche of them had a crowne/but one had a passynge layze crowne & that was sayne Katheryn/so whan she came by this man she hyd her face from hym & wolde not loke on hym. And thenne he asked one of them what they were. And she sayd/we ben virgyns/and the princypall ye thou seest is sayne Katherynes

hyd her face fro the bycause thou hast left thy deuocyon fro her euen of tallynge. Then this man repented him soone ꝑ he had done this dede/& tornyd agayne to his deuocyon & fasted/& after was an holy man. And therfore lete vs worshyp this holy vyrgyn ꝑ she may pray for vs.

¶In dedicatione ecclesie.

Frendes suche a daye ye shall haue your dedycacyon daye ꝑ is your chyrche holyday/ye shall come to ꝑ chirche & here your dyuyne seruyce in ꝑ worshyp of god/& for thre causes the whiche chyrche is halowed for/ꝑ is for ꝑ chyrche clensyge/for deuout prayenge/& for ꝑ deed bodyes buryenge The fyrst is for ꝑ chirche cytyynge/ꝑ chyrche is ordeyned for al ꝑ people ꝑ come thyder sholde be in perfyte charyte/& there mete w̄ god for god is euer there present. And whā all ꝑ people come so togyder at this enlygnement/it pleaseth god moche to here them/& theyr good wordes in ꝑ place. But whan ꝑ fende seeth ony mā holy therto he is full sory & seketh all ꝑ wayes ꝑ he can to lete hym fro ꝑ chyrche/for they sholde not come to ꝑ presēce of god. Then whā holy faders knewe the malyce of ꝑ fende/they ordeyned the chyrche to be halowed & so by good prayers ꝑ fende is dryuē out but yf ony cursed lyuer bryge hym in agayne ꝑ is out of charyte or in deedly synne is w̄ ꝑ fende & the fende w̄ hym But how ꝑ fende is dryuē awaye by halowyge I will tell you by ensāple ꝑ is writē in legēda aurea Sayt Gregory saith in a boke ꝑ is called (dyalogy) On a tyme as a chyrche was in halowyge a swyne rasie amōge ꝑ folke to & fro/& so ran out of ꝑ church wye & ꝑ was a fende but yet ꝑ nexte night he came agayne/& made suche a noyse as though ꝑ chirche fel doune & thē came neuer againe but there be many folke ꝑ say their praies & thei were as good at home as at chirche but they ere aīst faith of ꝑ

chirche. For yt there be ony man or womā that hathe a ma
ter to speke with his goode frende. & wolde feyne haue his
entēte he wyll goo home to his hous goodly & lowely in ho
pe to spede ꝑ better. Right loo yf ony mā wolde pray to god
deuoutly / he sholde come to chirche there is God for he ꝑ is
in clene lyf & prayed to god he speketh with hȳ for many of
you wot not how ye sholde praye The lettyng of ꝑ chirche
gyueth you knowleche. for ꝑ chirche is set in ꝑ eeste and so
whā ye pray set your hertes in cheest prayēg hertly for mer
cy w̄ perfite charite. for though ye be put out of youre herp
tage by malyce of ꝑ ēm. ꝑ is enmyes to your soules for we
sholde not haue the Joie of paradise ꝑ he was in. & lost it by
his pryde. Also we losse it by our faders trespace adā Lete
vs thȳge ꝑ cryst deyed in the eeste. therfore lete vs praye be
forp in to ꝑ eest / ꝑ we may be of ꝑ nombre ꝑ he deyed for Al
so lete vs thȳge ꝑ he shal come out of ꝑ eest to ꝑ dome wher
fore lete vs pray hertely to hym and beseely / ꝑ we may haue
grace of contricōn in oure hertes of our mistedes w̄ shrift
& satisfaccyon / ꝑ we may stōde that daye on ꝑ right honde
of our lorde Jesu cryste & so be of the nōbre ꝑ shall be saued
and come to euerlastyng blysse & Jope and ꝑ wee maye sca
pe ꝑ horrybie rebuke ꝑ shall be gyuen to alle theȳ that shal
be dampned / & goo to euerlastynge peyne / that wyll not be
sorp / and repente theym / and aske mercy in this worlde.
¶ And thus for deuoute prayers / holy chirche was ordey /
ned to be halowed / for god sayethe thus (Domus mea do
mus orationis vocabitur) ¶ My house is called an house
of prayers. But it is now made an hous of rownyng why
spekynge cryenge / clateryngē / scornynge / tales / and sym
ple spekynge / mouyng of vanyte / and many symple wor
des and lewde. ¶ we rede how Saynte Gregory was a
malle on a tyme. and Saynte Austyne was his deken and

bad the people tourneto the popes blessyng thenne he saw
two wymen towne togyder in the popes chapell. & ꝯ fendes
sat in her neckes wrythg a grete rolle/& it lacked parche-
mēt/and he drewe it out wꝯ his teethe & loo it felle out of his
clawes and sayne Auskyn saw it & went & toke it vp. Thē
ne the pope was wroth and asked hym why he laughed hym
to scorne & he shewed hym what the fende had wreten of ꝯ wꝯ
men. And thenne he come to the wymmen & asked theym.
what they hadde sayd alle this malle time/& they sayde our
pater noster) then the pope bad rede the rolle to theim ꝯ the
fende hadde wreten. And saint Gregory red it. & there was
neuer a goode worde therin. Then they kneled downe. & al
ked mercy. & beloughte ꝯ pope to praye for they & loo he dy-
de. & brought theym out of ꝯ fendes bokes. Also for longe
tastinge to holy chirche for whā a mā is dede he is brought
to the chirche to his rest ¶ Some tyme ꝯ people weren be-
ryed at home as poure people & the riche were byered in ꝯ
hylle toppes And some atte the fote of the hylle in tombes
made of rockis. But the lauoure was so greate & greuous
Holy faders ordened chirche yardes to berye the people in/
for two cawles One is to be praied for as holi chirche vseth
& another is for the body shalle lye there withoute traueyll
For the fende hath no maner of power to ony thyg withyn
crysten beriellis. But yf loo be that the body be not worthy
to be beryed in suche holy grounde. For Johan beller telleth
that there sholde none other body be beryed in the chyrche
But yf it be the patrone that defende it fro bodely ennmyes
or the person Vycary preest/or clerke that defende the chyr
che fro ghostly ennmyes wyth theyr prayers/For some ha-
ue be beryed there and cast out ayen on the morowe. and
alle the clothes left styll in the graue. An angell come on a
tyme to a warden of a chirche/and bad hym go to the hys

shop and byd hym caste out the body ꝑ he had beryed there. Or elles he shall be dede withym.xxx.dayes and so he was for he wolde not do as he was bode. ¶ Also wrede in gestes of rome. that an angel tolde an holy bysshop that highte encres/how that charles the kyng of fraunce was dampned/he toke away holy chirche ryght that good people had gyue to fore/and bad hym go and opē his combe and to see it thenne the bysshop toke with hym other people and opened the combe. and there come oute a grete dragō and fley forth/and left the combe brennynge within. as it had be a ouyn mouth. and thus to berye in holy place is but litell auayle to hem that be dāpned Also there be many that walke on nyghtes whan they be beryed in holy place but that is not longe of the feude/but of grace of God to gete hem helpe/and some begylty and haue noo reste. ¶ Also it happed besyde thabbey of lusshyl/that.iiij.men stale an oxe of ꝑ abbotis of the same place to theyr layrder. & thabbot dyde a sentence and curled therfore within the abbey. So.iij. of them were shryuen and asked mercy and were assoyled but the.iiij.deyed and was not assoyled/and had not forgyuenesse. so whan he was dede the spyryte wente by nyghte and fered all ꝑ people about that after sone goyng down durst no man walke. Thenne as the parisshe preest went on a nyght with goddis body to housell a seke mā this spyryte went with hym and tolde hym what he was and why he went. and prayed the preest to go to his wyf & they shold go bothe to the abbot and make hym amendes for his trespasse & pray hȳ for ꝑ loue of god of forgiuenesse & so to assoyle hym/for he myght haue no rest. And anone the abbot assoyled hym & he went to rest and Joye for euermore The whiche Joye and blysse bryngе vs alle to/he that deyed for vs on the rode tree. Amen.

Hamus charitatis. C.lviij.

¶ A shorte exhortacyon ought to be shewed to ỹ people for in this specyally restethe the wele of man & womã.

¶ Hamus charitatis.

DO to a nother as thou wold be done vnto this commaundemẽt haue we of our lord Jhesu crist in his gospell of Mathewe.viij.capitulo) where he sayth. Omnia quecunq; vultis vt faciant vobis homines.ita et vos facite illis. Hec est lex et prophete). And it includeth all the lawes & prophetes of god/the whiche obserued with our feyth is sufficyaunt for mannys saluacyon. ¶ This is the fyrste age of mankynde men only moued by theyr reason and lawe of nature. without onye other techyng obserued effectuelly for theys law. After the transgressyon of whiche our lord gaat to moyses.cc.xlviij cõmaũdementes affermatyf:accordyng in nõbre). Scõm Josephũ. To the bones of mãnis body belyde ỹ preceptes negatyfe the whiche were many moo in nõbre as holy scripture remembreth/& after by processe he reduceth all thise to ten cõmaundementis after the nombre of mannys fyngrys ỹ lyke as a mã w.x.fyngrys werketh for ỹ body in lyke wyse he shold with thyse ten commaundementys be besy to gete his blysse eternal where now fynally in thin laste age/he shortely hath comprysed theym al in to one/that is to saye Jn loue & charyte. That lyke as in all the body is but one hede/of the whiche procedeth all the gouernaunce of man/as his reason/vnderstondyng/and other. So all the rule of vertuous lyfe groweth & procedeth only of loue and charyte/whiche is God hymselfe. ¶ Thenne to execute & fulfylle this loue/whiche our lorde desyreth/thou must folow his a forsayd doctryne and Jnstruccyon(Do to a nother as ỹ wold be done vnto). ¶ And fyrst begynne with

thy fader of heuen/thy lorde god & sauyour/& lerne to loue hym with all thy herte. Unde Machei. xxij. Diliges dñm de um tuū ex toto corde tuo/& thynke yt thou haue seruauntes/ for whome louyngly ꝑ prouydes al thyng to them necessary thou woldest ꝑ they shulde not counceylle ne medle with thyn emmyes or ꝑ they shulde mystrust the/or ꝑ they folowe theyr owne pleasures and wyll & leue thyne. Than wo thou not so vnto thy lorde god. Exodi. xx. ca. Non habebis deos alienos). But onely beleue in hym/and not in enchauntementes/wytcheraft & suche other/& thynke in all thy sikenes/tribulacyō or dyseale ꝑ all suche is for ꝑ hell. Nor do not medle w̄ spñe/or spñers/whiche al bē goddes enemies And euer shewe thy seife in worde & dede that ꝑ louest hym aboue fader & moder eyldren/golde & other. For all these cā not delyuer ꝑ tro ꝑ paynes of hell but god alone. As for ꝑ seconde Non assumes nomē dñi dei tui in vanū) Take not his name in vayne. Remembre that thou woldest not ꝑ thy seruauntes shulde speke euyll of the or call ꝑ for to bere falle wytnes in Jugement or belyde. So thefie in spite wyse spoke ꝑ none euyll of thy lorde god & maker/but loue him Et ex tota aīa tua (with all thy soule/not takyng his name in vayne as at dyce hasarde or other for bodē players blasphemynge hym or his sayntes nor calle hym ne name hym in iugemente or belyde to falle witnelle/for swerynge the for ony cause or lucre That therby myght growe vnto ꝑ. For there is poore wynnyng where the soule perysheth. And ꝑ one is made worse in so dyshonouryng god than is a Jewe or a Sarasyn. As for ꝑ thyrde remembre that thou wolde thy seruaunt shulde serue the & kepe thy commaūdementes. Than do thou so to thy lorde god. And serue hym w̄ all thy myde. Et ex tota mēte tua. Machei. xx. ca. quo supra And specyally on ꝑ holy daye, Memento vt diem sabbati

sanctifices. Exodi quo supra. And prape than hertely vn-
to hym/vnto our lady/& vnto all sayntes thankynge hym
for his benefytes & vse euer for to sare (Deo gratias). And
vyscusse than thy cõscyence/& make thy soule clene by con-
fessyon. And amonge receyue thy saupour doynge dedes of
mercy. And note this in thy mynde/ỹ more holynesse & gra
ce shall growe vnto the ytehou be well dyspoled by ones co
munynge in takynge the sacrament of the awter than ytỹ
sholdest fast a weke breed and water. Hec sanctus vincenci
us. And dayly were the hayre. Teche them thy seruauntes/
& also thy chyldren theyr beleue and ỹ lawe of god. And vse
this that as soone as they beggyn for to speke that they ren
dre customably a worde or two of theyr (pater noster. Aue
maria. & Credo in deũ) dayly or thou gyue them breed. And
soo as they growe in aege/ỹ they growe also in vertue and
good occupacyõ & neuer ydle/for many be lost for theyr eupl
& wantesu bryngynge vp/& specyally in eyrees wherby gre
te perpll groweth of eyther party. Thenne with this thou
must loue thy neyghboure as thy self. Unde. Diliges proxi
mũ tuũ sicut teipsũ. de dicit Mathei. xxij. ca. euer keppnge
ỹ sayd wertyne/ Doo to an other as thou wouldst be wne to
ytỹ haue ony chyldr ỹ wyle ỹ they worshyp ỹ as it is accor
dyge to goddes lawe/& nature. (Honora patrẽ tuũ & matrẽ
tuum vt sis longeuus sup terrã). Exodi. xx. Thenne wor-
shyp thy fader/& moder/& prelates/prynce/ benefactours/
and also aeged people. And euer folowe theyr counceyle &
prape for them whan they ben deed. Also thynke that ỹ wol
de not that ony man with thy wyfe or doughter sholde vsy
honestly behaue them/than behaue the accordynge to ỹ same.)
Non mechaberis. Also thou woldst not that ony man
sholde lie the or ony of thyn. (Non occides: & sic de ceteris
decem mandatis: vt Exodi. xx. patet) or do to the gyl wron

ge. Iniury or robbe the. Or sclaunder the with suche other
Theſe do thou no theſe to another/nor suffre none of thyne to do ꝑ same and so shalte thou fynde all the ten cõmaũdementes applyable & agree with thy reason/& therwith ꝑ shalte fynde how heuenly is the sayd doctryne of our lorde Do tho a nother as thou wolde be done vnto. So ꝑ in shorte tyme thou shalte haue a synguler delyte in execucyon of them. In so moche that for all this worlde thou wolde not breke them with thy wyll/nor ꝑ sayd loue of god and man The which may cause thy grete rest here/and glory endles in heuen. Thenne it is well doone that of what degre/or ordre or occupacyon thou be/say dayly at the leest at thy rysyng. Pater noster. Aue maria. & crede/or elles spue of eyther in remembraunce of the passyon of our lorde/and the grete cõpassyon of our lady. (Ex reuelationib⁹ sancte birgite. And crosse the in ꝑ forhede. (Hec ieronimus). And folowe thou Cryste. (Augustinus. As moche as thou may/of whome thou takest thy name called a crysten man. And beware that thou bere not that name vaynely. And therwith no rysshe the worme of conscyence that neuer shall deye. (Vermis eorum non morietur: et ignis eorum non extinguetur. ysaye. lxvi. ca. But euer gnaw the perpetually ꝑ a case be thou be negligent in the prempsses for lacke of execucion & se euer in thy mynde or thou begyn ony thynge ꝑ it wyll agree to the sayd instrucyon or that thou wolde be doon so vnto/as ꝑ entendest to do to another. And the case so requyreth or nay/and therafter guyde the clere in charyte & clere conscyence as a true dyscyple/and the sone of Cryst that thou mayst say as he dyde. (Sicut mandatum dedit michi pater sic facio Johannis. xiiij. As the fader hath gyuen me in cõmaundement so I doo. The whiche he graunte that ꝑ may/& the rather by the helpe of his blyssed moder Mary/

and his holy spouselle sayne Bzygytte/and all the sayntes of heuen. Amen.

¶Quattuor sermones.

THe mayster of sentence in the seconde boke. and the fyrst dystynccyon sayth that ꝑ souerayne cause why god made all creatures in heuen erthe or water was his owne goodnes by the whiche he wolde that some of thē sholde haue parte and be comoners of euerlastynge blysse / but for as moche as noo creature myghe come to that blysse without knowlege of hym therfore he made reasonable creatures as aungelles and man kynde of wytte and wysdome / wherby they sholde knowe hym / and so through that knowlege come to the blysse that they were made to. ¶This maner of knowlege hadde our forne fader Adam and Eue in the state of theyr Innocency without ony trauale / the whiche we sholde haue had also yf they had not synned / but that knowelege the whiche we haue now is of herynge lernynge and techynge of other the whiche tan the lawe and the faythe of our moder holy chyrche. The whiche we that haue the cure of soules be bounde for to teche / or doo for to teche oure parysshens / on payne of eternall dampnacyō of our soules. And for as moche as my wyll is not for to offende god neyther to lese myn owne soule ne yours I purpose me by his leue homely thus for to shewe it and rede it too you in the boke. For to your lernynge it is as good thus as wythout And thꝰ dyde (Eldras Moyses. Baruk) in the olde lawe. & so dyde Cryste also in the newe lawe. And ryghte as I am thus bounde to telle &

to teche it pou/so be ye bounde to lerne it and to conne it. And soo to teche it to other folkes the whiche be vnder pou to pour power/& how ye shall come to this knowelege of god Thyse thynges folowynge shal shew pou. This is the fyrste peticyō of the Pater noster. The fyrste is the Pater noster/the whyche oure lorde made and taught hys dyscyples The whiche conteyneth.seuen shorte petycyons. The fyrste is/Fader oure that arte in heuens halowede be thy name) By this ye be beholde to loue eche other as systers & brother. And also to yelde hym worshyp & drede for the grete worthynes/ryches & fayrnes/that he hath here gyuen to pou and lent pou for more worthynes may not be thenne to be called the sone of god/ne greter ryches thenne to be heyre of ꝑ bylle of heuen/ne more fayrnes/thāto be like suche a fader/for we be alle brethren and systers of one fader and moder/god and holy chyrche. In token that none of vs sholde scorne other/as ꝑ proude dooth the poure. He is also in heuen/not wythstondynge that he is in euery place/but yet mooste properly he is in heuen/therfore halowe we soo in his name in vs here ꝑ we defoyle not his holines by synne/but by the yefte of wisdome/we maye so here be clēnsyd fro all syeh of synne/& soo fulfylled of his loue that all other loues cōtrary to his wyl be bytter to vs. And The secōde is/thy kyngdom come to vs)that is to saye ꝑ he and his holynesse so regne in vs and gouerne al oure lyfe here that we maye after reyne with him in blysse that euer shall laste and by very charyte thou shalt destroye the foule synne of enuye. And The thyrde is thy wyl be done in erthe as is in heuen and tho that grutche in lekenesse/losse of goodes or other displeasures agenst god/do agenst this peticōn/and grete grudge in sykenes/losse of goodes/or theyr displeasures agēst god do agaynst this petycyon & gretely displeasse god ther

sure pray we ꝑ all angelles & all holy soules pleaseth god in heuen/so must we here in erthe/ no thyng askynge ayēst his wyll/& thus by loue thou shalte dystroye the soule sȳne of wrathe The fourthe is our euery dayes breed gyue vs to daye/that is to say our full sustenaunce for body and soule Thus prayed the wyse man ꝑ sayd/lorde neyther rychelle ne pouerte gyue me/but that is necessarye to my lyuelode. by this is dystroyed couetyse. And the gyfte of compassyon & ꝑte brought in. ¶ The fyfte is/and forgyue vs our trespaces/as we forgyue them that trespace agaynst vs. This is agaynst them ꝑ bereth rancoure & malyce agaynst theyr neyghboure or arte to gredy of thy dettes to the poore/and wylte not forgyue hȳ a lytell dette or trespace there as god forgyueth the many trespaces /for the whiche ne were his greete mercy thou shouldst be dampned. To this therfore is knytte the spyryte of connynge/that sheweth ꝑ what thou arte/what peryll ꝑ standest in/and our lorde suffred for ꝑ. ¶ The.vi.is/and lede vs not in to temptacōn. It is not to praye here ꝑ not tempeacyon assayle vs/in that the tryal hath lycence to tempte men as he dyd cryst & his appostles and vs all daye dooth so that his power may not be put a waye without ꝑ helpe and mercy of god. Therfore holy fader by the helpe and grace of the spyryte of pyte kepe oure hertes in tempeacyon/that we consente not ne be ouercome with synne. ¶ The seuenth is/but delyuer vs frō all euyll synne. Amen. And this is the laste peteyce to the whiche is gyuen ꝑ spyryte of drede that maketh a man to withdraw fro me all euyll of synne/for the begynnynge to wysdome is for to drede all myghty god & his ryghtwysnes. The seuen peteycons thus with a clene and pure herte asked/ renneth and pureth awaye the seuen deedly synnes/ and endue thy soule with many holy vertues. Ihesu maria. Fer-

dermore as for the saluacyon of our lady. pope Urban & pope Johan to all beynge in clene lyf that in thende of the Aue maria) saye these wordes Jhesus amē) as oft as they say it/they haue graūted of pardon. lxxviiij. dayes/ and as ofte as thou sayst our ladyes psalter/so oft thou hast of pardon. xxxiiij. yere and. xxx. wekes. ¶ These ben the. xij. artycles of the faythe (Credo in deū patrem oipotentē creatorē celi et terre. The seconde thynge that thou sholdest knowe god by/ben thartycles of the faythe/by the whiche grace & mercy ben purchased of god & eche vertuous dede strengthed/what this fayth is these artycles folowynge shall shewe you. The fyrst is. I beleue in god fader almyghty maker of heuen & of erthe. To beleue to god is one/& too beleue in god is an other/the deuyll beleueth to god/that is to saye/ ꝯ he and his wordes ben true. yet many one fayleth here in for and they beleue that the wordes of god were true/that is to say/that for theyr good dedes they sholde haue euerlastynge lyfe & for theyr euyll dedes the paynes of helle/they wolde eyther for drede or for loue amende them. To beleue in god sayth saynt Iustyn is to cleue to god by loue fulfyllynge his wyll/this is very beleue. Thus and thou synne agaynst god is for lack of beleue/yet in that he is of power to punysshe the/yf thou wylt not leue it. The seconde is. Et in ihesū christum filiū eius vnicum dominū nostrum. I beleue in Jhesu cryst his onely sone our lorde. Understande that Jhesu Cryst the sone is in heuen w̄ the fader without begynnynge/and the fader dooth nothynge without ꝯ sone/ne the sone without the fader/and thus both they ben almyghty. ¶ The thyrde is. Qui conceptus est de spiritu sancto: natus ex maria virgine). I beleue that he was cōceyued of the holy goost/and borne of the vyrgyn Mary. Here Cryst the seconde person of the holy trynyte dyde ta-

ke flesshe and blode of our lady/by the holy ghoost without medlynge of man/she beynge a mayde after as she was to fore/for as she cõceyued hȳ without synne soo woue synne and bodely payne she chylded hȳ veray god & man ¶The fourthe is. Passus sub poncio pylato crucifix⁹ mortu⁹ et sepultus. I byleue ẏ he suffred payne vnder ponce Pylate/ done on the crosse deed & buryed. Here Cryst ẏ sone of god suffred mekely & trespaced neuer. For we sholde mekely suffre ẏ moche haue trespaced He was crucyfyed for we sholde also chastyse our flesshe by penaũce/in withstandynge synne. He was buryed in token ẏ we sholde hyde our good dedes fro pr.pfyge & vaynglory of the worlde/& to haue mȳ de that erthe is our heryetage by kynde of our bodely flesshe ¶The.v.is. Descendit ad inferna tercia die resurrexit a mortuis. I beleue ẏ he went doune to hell/& ẏ thyrde daye arose frome dethe to lyfe. Cryst th⁹ bodely deed lay in the sepulcre without ẏ soule to the thyrde day ẏ he arose/ẏ godhede departed not fro the body/he went downe in to hell/& delyuered the holy soules ẏ were there through vertue of ẏ godhede and the thyrde daye arose frome dethe to lyfe. In token ẏ the lyght of his dethe hath dystroyed our double dethe And ẏ we shall aryse from goostly dethe by thre maner of medycyns/contricyõ/confessyon/& satisfaccion. ¶The vi. Ascendit ad celos sedet ad dexteram dei patris omnipotentis). I beleue ẏ he styed vp in to heuẽ & set hȳ there on his faders ryghe hande. Thus Cryst apperynge to his dysciples after his resurrecyon dyde ete with theim In token that he was veray man than as he was before his passion and so to stye in tõ heuen/and hyghed mankynde aboue all gelles/openynge heuen gate to shewe mankynde the way to come thyder and for to prayse for all humayne lygnage ¶The seuenth is. Inde venturus est iudicare viuos et

mortuos. ¶I byleue that he is to come to deme the quicke & the dede. This crist Jhesu very god & man/shal come to ꝑ dome & deme all mākynde qupch & dede/good & cupll after theyr dedes there shal come some to ꝑ dome & not be demed as herthen men for they lyue without law & therfore woute lawe they muste perysshe. Some also shall be demed & dāp ned/as fals crysten men ꝑ byleuen in Jesu cryste withoute loue & good werkys there shall subgettis accuse theyr cuill curates/ꝑ wolde not repreue thē of theyr synnes /ne teche them ꝑ cōmaūdemētis of god/Also chylderen vnchastysed shalle there repreue ther faders & moders ꝑ wold not chasty se they of theyr wantonnesse There shall the poure accuse the ryche/ꝑ wolde not helpe thē in theyr myschyef. Amēde all this therfore whyles that ꝑ arte here And haue mynde how sodeynly his vengaūce falleth. & as how he ſyrth ꝑ he shall deme the. The. viij. is (Credo in spiritū sanctum.) I byleue in ꝑ holy goost the thyrde persone of ꝑ trynyte (The holy goost/is also very god & wythoute begynnyge and en dynge. & euen in wytte myghte & goodnesse wyth the fader and sone. And all thre persones ben but one god almyghty The. ix. is (Sanctum ecclesiā catholicam sanctorū cōmu nionem.) I byleue in holy chirche/and comonynge of sayn tes. Holy chirche throgh oute the worlde is holy/(and one to all crysten men that in the sacramentes of holy chirche deale and comoneth to gyder. Therfore it is forboden thaw in the chyrche nor chyrche yerde there be no clamoure nor stryfe / daunsynge dysnkynge / nor ony other dyshonestē myrthes/nor occasyon of synne sholde not be gyuen there where as forgeuenesse sholde be asked holy chyrche is par ted in thre. One is in this worlde of theym that sholde be sa ued by the mercy of god and this is euer fyghtynge agenst thyse thre enmyens (the worlde the flesshly and ꝑ deuyll. And

& nother is in purgatory of the soules ꝑ abyde there/the gre te mercy of almyghty god. The thyrde is cryste of heuen he de of all other w̄ his sayntes/ꝑ whiche is free frome all ma ner dyscencyons. Thyse thre shall be one after the daye of dome goyng with Jhesu theyre hede in to the blysse ꝑ neuer shall haue ende. Comonynge of sayntes whan eche of thise thre partyes helpen other they in heuen helpen ꝑ other two with prayer/and they in erthe helpen theꝑ in pugatory w̄ theyr prayer & almesdede and thise two helpen in heuē whā theyr Joye and blysse is encreaced. & thus eche comoneth w̄ other. The .x. is (Remissionem peccatorū) I bileue remis syon of synnes they that amēde theyre lyfe here. & doo very penaunce/wyllynge to leue theyr synnes And ende in cha= rytee shal haue forgeuenesse of all theyr synnes. For cryste by his dethe & passyon of his fader gate vs forgyuenesse. & he himself also by his godhede forgyueth all originall & ac tuall sȳne in theyr baptym. ¶ The .xi. is. (Carnis resurre ctionem) I bileue rysyȳge of body. All mankynde at ꝑ daye of dome shal ryse from deth to lyfe in body & soule togyder And after ꝑ neuer to be departed/& chēne they that haue en ded in dedely synne shall goo in body & soule to the euerla= stynge payne of hell woute mercy. And they that haue well lyued and ended in charytee & out of dedely synne shall wen de in body & soule to gyder to blysse for euermore. Of this blysse speketh sainte Mathew in the last article. The .xij. is (Et vitā eternā) Amen I bileue in euerlastynge lyfe The se ben the artycles of the fayth/the whiche but euery man truly & sadly bileue maye not be saued for wythoute fayth it is not possyble to please god. ¶ Thyse ben the .x. cōmaū dementis of god/the thyrde thynge that thou sholdest kno= we god by his .x. commaundementis whyche he hymselfe wrote in two tables of stoon. And toke theym to Moyses

to shewe his people/promysynge to theym that wolde kepe theym his blyssynge. wel the and welfare. And to theym that wold not his curse grete sorow & myscheue. ¶ A mā asked of Cryste / what he myght doo to haue euerlastynge lyfe. And he answered and sayde / yf thou wyll entre in euerlastynge lyfe/kepe the commaundementis. This proue the yf thou kepe his commaundementis / thou fulfyllest all the lawe of god and shall haue euerlastyng lyf. ¶ The fyrst he commaundeth that thou haue no god but hym Ne that ꝑ worshyp serue. ne gyue thy truste to none other creature / ymage / ne thynge grauen but only to hym In this is forboden mawmetry/false enchauntementis withe crafte/false charmes and dremes. and mysbyleues that ony man or woman hopethe helpe in. wythoute almyghty god. In this ye synne dedely/that for lekenelle or losse of good putte youre fayethe and byleue that ye sholde haue in your lorde god. by the deuylles mynystres fals witches the whiche bryng many a soule to ꝑ deuyll. ¶ For they byleue more the wytches worde thenne in the wordes of scripture that the preest teched theym. ¶ All suche haue goddys curse at lest foure tymes a yere in the grete sentence / and euery daye in oure prime as for ymages. ¶ Also ye shall vnderstonde that as clerkys saye in theyr bokes how they sholde lyue and do/ for sholde lewde men lerne by ymages whome they sholde worshyp and folow/in lyuynge to do goddis worshyp to ymagis euery man is forboden. Therfore whan thou comest to the chyrche fyrste beholde goddis body / vnder fourme of brede on the auter / And thanke hym that wouchesauf euery daye to come fro the holy heuē aboue for helth of thy soule loke thou on the crosse and ther by haue mynde in the hallyon. that he suffred for the thenne thymages of the holy saynctis not byleuynge on theym.

but that by the syghte of theym/thou maye haue mynde of
. them that ben in heuen.& so to folowe theyr lyfe as moche
as thou mayste.yf thou thus worshyp loue and serue god
thenne shall all worshyp loue & serue the and so thou shal-
te fulfyll the fyrste and the moost cõmaundement. ¶The
seconde is /that thou take not in vayne the holy name of
god. ¶Thou takeste the name of god in vayn whan thou
tornest ayene to synne after thy baptym.thou takest it in
vayn also whan thou swerest and forswerest the /and re-
kest not how.Afore all thynge sayth sayne James/ swere ye
not/leest ye fall vnder that dome of god. It is onely reser-
ued to god/sayth sayne Jehan.that thou swere by hym and
his trouth and his ryghte wysnesse. Therfore or thou swe-
re see that thou be compellyd by dome/and that it be ryght
Not for enuy/loue nor drede/but only for ryght wysnes in
declarynge of troughte/and yf ony of thyse fayle it is per-
iury.Be ware therfore ye that vse questis or cõsystory and
hereth what peryll ye stonde in that wretyngly be forswor-
ne on the boke. ¶The booke betokeneth all holy scrypture
and the suffrages of the chirche the whyche there theu for
sakeste whan thou forswerest the thy hondes all the goodes
werkes that euer thou dyddest.The whyche thou forsakest
whan thou wythdraweste it. Thou forsakest also god al-
myghte.and oure blessyd lady sayncte Marye and the sayn-
tes of heuen.And the meryttes of the holy sacrament/ And
hooly betakeste thy selfe to the deuyll of helle:but thou amẽ
de the or thou gooste hens/yf they then sholde be punyssyed
thus for swerynge/ How shall they be that blaspheme and
dysmembre hym/swerynge by his herte /nayles/ woundes
an suche other some/whan they ben reprzeued herof sayne.
It is gode to haue god in mynde and with suche lewdnesse
they kepen styll theyr grete othes/ And thy seruaunt dy-

de agaynst thy byddynge layngе that he dyde it to haue the in mynde/ wolde þ not be wroth wich hym/ moche more must god than wich the/ whan thou wolt agaynst þ byddynge/ & some laye. I may wel swere/ for I swere sothe/ this is a false excusacon/ for & thou sholdest swere alway whan þ sayst sothe/ than wolde not crist haue forboden swerynge. But for in moche swerynge/ is oft forswerynge/ therfore he sayth he that moche swereth/ shall be repreue wt wyckednes & sorow ne vengeaunce shall not departe fro his house/ some sayth also þ noo man wyl beleue theym but they swere/ this is a subtyl excusacyon. For therby a false man may swere as well as a true man/ & soo shold he be as wel beleued as a true man. For þ false he is þ more he swereth/ & forswereth/ & so begyleth. Therfore yt þ wyll be beleued without ony swerynge/ be true of thy worde/ & let it be/ ye/ ye & nay nay. In token that þ sayst wt thy mouthe/ þ sholdest saye it wt thy herte. And not saye one thyng and thynke an other.

¶ The thyrde is/ Haue in mynde to halowe thy holy dayes þ is to say sondayes & other þ be boden. Almyghty god in. vi. dayes made heuen erthe/ & see and all that in thē is And the. vij. daye rested/ therfore he blyssed it/ & made it holy/ but in stede therof we crysten men of grete deuocyō halow the sondaye þ whiche was the fyrst daye of the worlde wher in god made lyght/ and that daye god gaue to his apostles þ law þ daye he rose fro me dethe to lyfe/ þ daye the holy goost gaue wysdome to the apostles of Cryste to preche and declare the trouth of crystes lawe. And that day also as clerkes saye shall also be the daye of dome Therfore shal euery mā and woman in that daye help hym for to here goddes seruyce/ lerne his lawes and fle synne and fleshely lustes/ rauernes and suche chaffare as letteth theym for to reste in oure owne yrde yet many folke there be þ whiche suche dayes be more

hely in worldly werkis & synnes/than all the weke after & euer wyll rest for no techynge/ne loue ne drede of god thy-
se be moste lyke to them in hel that neuer reste/but euer la-
boure in payne/thee brcke also holy day þ spende theyr ty-
me in ydelnes as in vayne playes/ydell speche and bacby-
tyng of theyr euen cryſten/why sayth our lorde haue myn-
de to halow thy holy day but for þ sholdest put oute of thy
herte all worldly thoughtes and occuppe it with heuenly cr
spres.as to thynke what god hath done for the how he ma-
de þ of nought/& lyke to hym in soule/how he raũsonned þ
out of the ppt of hell with his owne precyous herte blood
how also of his owne goodnes he kepeth þ nighte and daie
in thy ryght wyttes.and fro all bodely myscheues that ma
ny one all daye sayllyth in And ayenst all this þ giuest hym
a drynke of galle of bytter synne & brekest his commaũde-
mentis bothe in worde thoughte & dede thus to haue myn-
de in all thise.He asketh rest in body & soule of the holy daie
and this reste sygnyfyeth the rest in blysse that we shal haue
after this yt we rest in hym On the holy daye here & flee sy-
ne.The.iiij.is worshyp thy fader & moder The maner of
faders ben there þ thou muste worshyp The fyrst is the fa-
der of heuẽ that made the of nought and nourrysheth thy
body wich erdly fode comforteth thy soule with heuenly de
spres defẽdeth it fro þ dewyll & maketh it therof the blisse of
heuen thy maye noo mã do.but he our fader our lord & our
god.The secõde fader is he þ gate þt thy moder þ bare þ to
whome þ shalte be subget & seruisable for they be þ two cau
les of thy byenge in this lyf.thẽne þ shalt also worshippe &
gyue of thy goodis freely yt they haue nede & thou haue more
than they cõforte counseyll and teche theȳ in meke maner
after thy connynge how they shall please god but beware þ
thou obey theym not in synne. And yt they be dede / lyue

well and pray for theyre saluacyon. This lesson sholde euery fader & moder bodely and goostely teche theyr chyldern. The.iij. fader is man & womā of age/namely tho that be vertuous: and moost specyally thy goostely fader. þ whiche whā þ haste respaced: maketh god and þ atte ones. For as thy soule passeth thy body so thy ghoostely fader passeth þ fleshely. To thy moder holy chirche also þ muste be buxum & obeyth all thy power mayntayne it: for it is moder of al tho that euer were or shall be saued/thus worshipe & obey þ sholdeste thy Fader & moder as sayeth saynt Austyne/for þ more that þ thus obeyeste they/the more sayth he/wyll almighty God obey prayer/The tyte is þ shalt not slee/that is to say/bodely ne ghostely this sinne cryeth vengaūce afore god as wytnesseth the olde law & the new/therfore/slee no man. For he þ sleeth shall be slayn/other bodely or goostely or bothe. yet they þ trespace openly muste be sleyne by they that bere the temporell swerde for brekyge of his cōmaundemēte There is ghostely mā slaughter also in many wyse One is whan hatest thyne euen cristen or consenteste to wycked thoughtes of thyne owne herte. Another whā þ spekest backbytest. or slatereste in synne and wylte not reproue him of his faultes also thyself whā thou wrongfully dooste a dedely synne or whan thou hast the goodes of the worlde and wylte not helpe thy broder at his nede/whan thou defraudest thy neyghbour also by falseweyghtes mesures or not payēge the labourers hyere. Or whan through negligence of thy selfe the state of offyce that thou stondest in is perysshed or spylled Therfore slee noo man with honde tonge ne herte For he that smyteth shall be smyten/and he that backbyteth or sclaūdreth/is a manslear/and for them that curlen it is sayd/curled be he that prayely smyteth that cursyth warryeth or wylleth vengaunce on his euen cristē. ¶ The. vi.

commaũdement is/thou shalt wno lechery/this curssyd syñe defoulyth both body & soule/& of all other moste pleseth the deuyll. For in other synnes he mooste compnly getyth but one/& in this at ỳ leest he getyth ij.or moo for this syñe god almyghty often hath taken grete vengaũce. Insomoche ỳ all the worlde he drowned saue.viij.persones alone. & for this syñe he made synke vnto hell ỳ tyue cyteys of sodom. ¶The deuyl in this synne tempted in many maners fyrst by solysh lokynge/ after by inhoneste wordes/theñe in sowle touchynge & kyssyng. & so to ỳ dede & this syght is the fyrst darte ỳ thyse lecherous seken Therfore ye wymmẽ aray ye not your selfe to nycely to be seen of folyes/ though ye haue no wyll to synne yourselfe for youre nyce araye & countenaũce ben cause of many soulys dampnacyon. For the whiche ye shall answere atte ỳ hygh day of dome(sayth salomon)but ye amende you here. Therfore nother by cõtenaũce ne araye stere ye man to syñe ne haue not your vysage popped ne your here pulled or crowled nother your faces couloured/ne your hedx hye or wyde layed w̃ cosselewe kercheues ne youre body to curyous in clothynge/ne nyce in shap but after ỳ cõsseyll of sayntPoule/lete your araye be shamefastnesse heelyñge your hedes w̃ your here/or with a kercher to couer youre shame thus sayth saynte Poule. This cõmaũdement then bycken all tho ỳ for flechely luste ben wedded to gyder/not keppynge thorder of wedlocke/ but lyue as bestys wythout dyscrecyon /as the flesshe moueth hym. ¶And for this synne. The seuen husbande of Sarra were strangled wyth the deuyll /therfore ye that be wedded beware/that no suche thynges be done wher by the concepcyon of byrthe myghte be letted. ¶For he that doth other wyse wylfully than naturall kynde asketh synneth mooste greuously and dedely in that synne. For syue

causes a man taketh his wyfe. One is cause of generacyon
& thẽne it is noo synne. Another cause is of yeldynge of dette/ & thenne he synneth not/ but rather deserueth mede. Another is for eschewynge of more synne/ as whan he is impotent/ & may not kepe hym self & thẽne it is venyally synne/ as sayth sayne Iustyn. Another cause is fulfyllynge of lechery/ ad whan a man vseth hote metes & drynkes/ medecyn or spyces/ & so enforceth hȳself to be myghteyer to fulfyll ꝑ synne of lechery/ thenne I trowe sayth he it is deedly synne. The fyfth cause is/ whan he knoweth her agaynst kynde/ & that is moost deedly/ therfore to you ꝑ ben wedded sayt Gregory sayth thus Study eche of you to please your make/ ꝑ therwith ye displease not your maker. The. vij. cõ maundemẽt is/ ꝑ shalt not stele/ in this is forboden all maner of wronge takynge/ withholdynge/ or withdrawynge of ony mannes gooddes qwycke or ded as robbynge/ reuȳge/ lieyghtes/ & dysceytes/ begylynge in byenge or sellȳge/ symony/ vlury/ extorcyõ/ w̃ al theyr braunches. All ꝑ thus delyte to be ryche sayth sayne Poule they fall in to ꝑ snare of the deuyll/ and depe dampnacyõ of theyr soules. And ꝑ prophete sayth also to them ꝑ falsely purchaceth & maketh grete buyldȳges/ wo be to you sayth he ꝑ with wronge holde house to house/ & feldt too feldt & sayth ꝑ ryght is wronge & wronge is ryght/ & to crafty men & labourers sayne Poule byddeth ꝑ they w̃ truely theyr laboure w̃out slouth/ or elles they w̃ theft. And no man wholde ꝑ labourers hyre for ꝑ cryeth vengeaunce tofore god. And in especyal thefe ꝑ folweth vlury: whan thou lenest money to theym that haue nede for a certayne wȳnynge at ꝑ tymes end. And for ꝑ lendynge other thou takest seruyce. presentes or gyftes. Another whan thou lenest it for the halfe wynnynge he to paye the hole that ꝑ lenest it to though all be lost. Another whan

thou dyell a thynge for moche lelle than it is worthe. Another is whan thou ſelleſt thy chaffare the derer for the lenyge. Another whan thou halt a thynge tofore ꝓ tyme/as for me or it be rype. Another wan thou takeſt ꝓ derſt of a poore man vpō this condicion that yf it dye it ſhall ſtande to the poore mans & not to the. So ſayth pharyſyens/therfore vſe lefful chaffare/and wyne without ſubtylte or ſleyght as moche as ꝓ mayſt. But that ꝓ is reaſonable to thy ſuſtenaunce after thyn eſtate is dewe. This deſyred the wyſe man of our lorde whā he ſayd/neyther ryches ne pouerte gyue me good lorde but ꝓ is neceſſary for my lyuelode. ¶ The. viij. is thou ſhalte bere noo falſe wytnes/in this is forbodē all maner of leſynges/conſpyracyon/& forſwerynge/wher by ꝓ thy neyghboure leſeth his catell/frendſhyp/or good/all ſuche ben called the chyldren of the deuyll/for they put out trouthe/& brynge in falſehede/put out cryſt & brynge in the deuyll/leſynge ſtandeth not onely in fals wordes/but alſo in falſe werkes/& yf thou be a cryſten man lyue therafter/as eſles thou lyeſt. There be thre maner of leſynges/one is whan ꝓ lyeſt vpō full purpoſe for to hurte thy neyghboure/& thenne it is deedly ſynne. Another is whan ꝓ lyeſt to further thy neyghboure in a trouthe/& thenne it is not ſo moche ſynne. The thyrde is whan ꝓ lyeſte for ꝓ diſporte of them ꝓ be about the not wyllyng to hyder ony perſone/theſe two ben venyall but ꝓ haue them in cuſtome/therfore beware of all maner of leſynges/& another for hate ne for mede bere no falſe wytnes. The. ix. is ꝓ ſhalte not deſyre thy neyghbours wyfe. In ꝓ. viij. cōmaundement god forbedeth the trede of lechery/& theyre delyre in token ꝓ they bothe ben deedly ſynne per ſome wene but they do ꝓ dede it is no ſynne. Cryſt therfore wyllyng al ſuche to be clene within & without bothe in body and ſoule ſayth all the whiche ſeeth a woman to ꝓ re

uetyse of theyr lust/they do lechery with her in theyr herte
thus by shrewde thoughtes :man is pfymes departed fro
god/yet sayut Bygyt in her vysyons sayeth/but yt euyll
thoughtes sometyme come to man/he sholde wene hymselfe
rather aungell than man. And so all thynge cometh of hy
selfe/and none of god. Therfore that man sholde knowe y
sykyrmyte that he hath cometh of hymselfe/& the strength
y he had cometh of god/it is necessary y he suffre sometyme
of the grete mercy of god to be tempted w euyll thoughtes
To the whiche yt he cõsent not ben a purgacyon to his sou
le/& a keper of his vertues/therfore whã shrewde thought
tes come toy/withstande the fyrst subgeccyon/& let thy sou
le alway so laboure y he consent not to wryte in them. And
thenne haue in mynde y bytter paynes y Cryste suffred for
the/and thendles blysse of y Joye of heuen y thou most lese
yt thou consent to them/& the bytter paynes of hell also y
thou shalte haue yt y depe in thẽ. And yt thou do thus/then
shalte thou haue in mynde thy laste ende/& neuer do synne.
¶ The.x. cõmaundemẽt & the last is/y shalt not desyre thy
neyghbours thynge/houle/londe/ore/hoxse/neyther no
thynge y is his/for suche desyres of couetyse as scripture
maketh mencion Balaam. Nachor. Jnany. Gyesy. Achab
Jesebell/& many other fell to grete myschefe/bothe of bo
dy & of soule/therfore be ye well ware of all suche fals desy
re. And take noo mannes good agayst his wyll/lest it fal
to you as it dyde to them/& thynke also y without satysfac
cyon/or haupnge wyll for to amende the therof and make
restytucyon/y pope ne none by hym may dyspẽce with y &
yet thou standest accursed of all holy chyrche in the grete se
tence foure tymes in the yere/what shall all suche fals desy
res thenne prouffyte the/whan the curse of almyghty god
shall thus abyde on the/there is noo man that dredeth the

turle of god nowe/but whan our sauyour Jhesu cryst shal
say at the daye of dome ꝑ scripture maketh mencyō of God
ye curled in to ꝑ fyre of hell euerlastynge/thenne shall they
bothe drede it & fele it. For this worde (go ye curled) shall be
more paynefull/as wecours sayeth chā ꝑ paynes of a thou
sande helles though they were al gadred in to one All these
x. commaūdementes ben brought in to two of ꝑ golpell/ ꝑ
is loue god aboue al thynge/& thy neyghboure as thy selfe
Fyrst ꝑ shalte loue god with all thy herte ꝑ no thinge be ne
ere thyn herte than god/in all thy soule that ꝑ suffre no syn
ne abyde within thy soule for the loue of god/& with all thy
mynde that thou spare not for myschefe to please god. Thy
neighbour also as thy selfe in good & not in euyll as moche
as thy selfe in helthe/in syknes/in welthe/& in wo Thus
for loue ꝑ shalte kepe goddes cōmaūdement and not onely
for drede of payne/these cōmaundementes sholde eche mā
tell & teche his chyldren. And thy badde our lorde to Moy-
ses these wordes laid he the whiche I take the here this daie
shall be in thy herte/ ꝑ shal tell them to thy sones/& thynke
on thē slepynge/wakynge/sperynge & goynge/thou shalte
bynde them as a sygne to thy hande/and wryte they on ꝑ
doores and lanternes of thy house/and shalte rule all thy
thoughtes/wordes & dedes/preuy and aperte in eche place
by the commaundemētes of god. Forgete not these wordes
sayd he/ne falle they not fro thy herte/all the dayes of thy
lyfe. Thus gouerne ye your meyny sayth sayne Austyn for
as we speke thus to you here in the chyrche soo sholde ye to
yours at home/that ye may gyue true rekenynge too god
of theym the whiche ben subgectes vnto you and tell they
sayeth he the grete loue and swetenes of heuenly thynges/
and the grete bytternes of the horryble paynes of helle/for
ye shall ānswere for theym at the moost strayte daye of de-

me/ and counseyle they all that they be not negligens in no wyse to lerne these commaundementes for drede or his sentence ¶ folowyth yf thou wylte not here the voice of thy lorde god sayth he/ that ¶ kepe and doo his cõmaundementes all these curses shall come to ¶ & take the ¶ shalte be cursed in eyre/ in fylde cursed shall be thy reyques/ ¶ fruite of thy body/ ¶ frupte of ¶ londe/ ¶ droues of thyne oxen & the flockes of ¶ sheepe ¶ shalte be cursed in the goynge in & goynge oute/ ¶ shalte be smyte wᵗ honger/ sekenes/ apestylence/ wᵗ adres with eyze with hete/ wᵗ corrupte ayre/ all these he saith shall pursue the/ & thou shalte perysshe. And yf thou wylte here the voyce of our lorde ¶ thou lerne and kepe his commaundementes/ he shall make the hyer than all the dwellynge in erthe. And all these blessynges shall come to the & take the thou shalte be blessed in eyre and in felde in frupte of thy body/ & frute of the londe/ in flockes of thy sheep/ and droues of thy beestes/ in thy bernes/ & in thy celleres in thy goynge in & in the goynge oute/ and in all the werkes of thõ bis loo ¶ euery mã shall see ¶ the name of god is called vpõ ¶/ & they shall drede the ℣ shall gyue ¶ rayne in tyme sayth he/ therth shal bryngе forthe his fede/ trees shall be replete with frute/ thou shalte haue peas in thy coastes and thou shalte slepe/ and noo man shall fere all thyse bylynges shal take the yf thou lerne & kepe his cõmaundementes/ therto haue mynde in the precepcis of god/ & in his byddynges be ye moost besy. For yf thou kepe them they shall kepe the/ & bryngе the to blysse that neuer shall haue ende. Amẽ.

The fourth thynge that thou sholdest knowe god by in ¶ seuen sacramentis of holy chirche which be mynystred to the people of the persons and prelys ¶ haue power therto of ¶ whyche tyue ¶ fyrste/ that is baptesme. confyrmacyon seconde. housell. &

anoynt̄ge are euery man & womā holde to do in payne of
curs̄ynge in certeyn tyme as ꝑ lawe gyueth. Thother two
maye noo mā take as ofter & wedlock but at his ownewyl
Thyse sacramentis toke theyr begynnyng of the gracyous
welle/of the syde of our lord Jhesu crys̄t in his passyō. For
ryght as oure of Adamis syde whyle he slept was take oute
a rybbe ꝑ eue was made of/ryght soo at ꝑ deth of our lord
there came oute of his syde bothe blood & water/by vertue
of whiche passyon the sacramētis of holy chyrche toke fyr-
ste theyr strength & theyr begynnynge The fyrste sacramēt
is bapt̄ym in whiche originall synne ꝑ we be borne in/& all
other synnes ꝑ we be defoyled with they hē wallhen awaye
chrough the passyon of crys̄te/& ther with is betaken vs the
fayth & byleue of holy churche/withoute whiche there maye
noo man be saued Therfore it is cōmaunded ꝑ euery crys̄t̄
woman that seeth her quycke with chyld/to kepe her fro-
me heupyng & shoupynge/ grete trauayle & fallynge & other
myscheues ꝑ sholde myscheue the chyldes lyf̄/and soo be
losse body and soule. And that eche woman byfore her tra-
uayle of chylde come to chirches take shrifte and houseil/
for peryll of deth that myghte falls in the byrthe. Also the
mydwyf̄ and tho ꝑ be aboute the chylde. yf̄ it be in peryll
of deth/sholde crysten it on this wyse. I crysten the in the
name of the fader & of the sone and of the holy ghoost. And
thenne sprynge the chyld with water and that thou forgete
not thyse wordes. I crysten the/and yf̄ it be crysened in
this maner arte home. It shall not be crissened eftsone at
chirche. For that were a grete peryll as to nayle god eftso-
nes vpon the crolle. And yf̄ it lyue after this crysenyng at
home/bryngē it to the chyrche/and there it shall haue all
the hole seruyce that it lacketh. In tyme of peryll of deth
fader & moder maye crysten theyr owne chyldren withous

harmynge of theyr spoulehode. God faders & godmoders ben borowes tofore god for theyr god chylderen/and therfor they ben bounde to teche theym to loue ryght wylnes/charyte/and chaskyte / to kepe theym frome deedly synne and specyally to teche theym the Commaundmentes and bylyue. A man and his wyfe sholde not holde it a tones to a chylde at the fontstoon/nethem that longyth to it/there shall not longe to it atte the confermynge but atte nede. Fader ne moder/nenoryse ne none other sholde suffre noo yonge chylde by theym at bedde whyle they slepe/ne pzelle theym faste in cradell/ne suffre theym lye sleppynge ne wakynge withoute a keper. There is goostly kynrede/throughe fongynge of chyldern atte the fontstoon on.ix. wyses. One is betwene the chylde and the godfader. Another betwene the chylderen of the godfaders. A nother by the chylde and the wyfe of the godfadrs flesshely knowen tofore. A nother betwyx the godfader and the fader of hym that is cristened. A nother betwyx the pzeest and the chylde that is bapzysed. A nother betwyx the chylde and the chylderen of hym that bapzyseth. A nother betwyx hym that bapzyseth and the wyfe of hym that bapzysed fyrste I knowe. A nother bytwene the bapzyser and the moder of hym that is bapzysed. There ben also.ix. afore ꝑ bysshoppe atte ꝑ confermynge in the same forme / these letten spowsehode not made/and forbooth spowsehode made. The seconde sacramente is confyrmacyon of the bysshop/this is a manet of a noyntynge in the forhede by the hondes of the bysshop/wherby the holy goost gyueth strength agaynste the feblenes of synne of our forne fader with a marke impzelled to the soule/wherby thou shalte knowlege the fayth and loue of cryste To this euery cryften man and woman be bounde to bzynge theyr chylderen as soone as they may namely

or they be a yere of age. For they shall haue the more grace of lyfe/& the more hyssle in dede. And those ꝑ be not confermed now nor receyue none other sacramente Nother they shall not washe hede nor forhede thre dayes after for ꝑ reuerence of that holy oyle. The thyrde sacramente is shryfte of penaunce/to ꝑ whiche euery man & woman is bounde ano ne as they can reasonable wytte atte.xij.yere/euery yere clene to be shryuen onys atte the leest atte theyr owne curate/ that these may euery daye see of all ꝑ synnes ꝑ euer they dyden or can thynke vpon/ꝑ whan they loke on them/they may haue more shame & dreed in theyr hertes of theyr synne where thrughe by ꝑ grace of god they now leue theyr synne yet notwithstondynge ꝑ ye ben bounde ouer a yere to shewe youre shryfte to your owne curate/& ꝑ ther ben ony of you that haue more affeccō to a nother than to me/lete me wete to whome & where/and he shal haue tyght good leue and crystes blessynge and myne. So that he do it not in no deceyte of his owne soule/as to hyde his synne fro me/to that entente he myghte the lenger abyde therein/as some done/ and haue done many yeres. For I know more of theyr cōsayll than they wene that I do/or wolde I dyde. Suche be lyke thadder that hydeth his venyme in preuy places or he wolde engender with the lampraey and after he tourned and taketh it vp agayne. Thus some of you ones a yere or ye come to youre curate/ye caste out venym of youre synne atte parhonsse other preuy places/and anone after Eesterye take it vp ayen. As these/auoutry/and many suche other: and ben worse after than ye were afore: yet that this done begyle your selfe & nede grete penaunce. Had Judas whā he betrayed cryst tolde his synne to his true herdman as he dyde to Cayphas & pylate whan he sayd I haue synned

in body betrayenge vngracyous blode he hadde be lamed. For
they toke none hede therto/but sayd/what is ꝑ to do aught
the/as who sayth they hane no cure of the. Right soo thus
I trowe. & some of you wene to youre owne herdeman whan
ye go to other/thenne sholde hyberp/stolen goodes & suche
other be reskoyed And auoutrys other cursed sydes be thus
vpstroyed. I say not this for no wikyr ꝑ I haue coheye youre
sheyte/for it is but a payne to me/saue for charge ꝑ I haue
of youre soules. For I had leuer mynyster all ꝑ sacramentes
that longeth to myn office forty tymes than ꝑ ones. But
I doo it for doo vpstroye the falle subeylte ꝑ ye vse in sheyte
agayst ꝑ heiche of youre soules/& so god helpe me. Also whã
thou comest to shryft/ꝑ shalt come with grete sorowe of her
te/& meketp kneis too ꝑ preest as to hym ꝑ is in goddes ste
re/& telle hym holy how ꝑ hast myspgouerned thy lyfe/& be in
full wyl to do so no more & herkeip to thy penaunce enioyned
the therfore/& elles it is no shryfte. But many there be ꝑ set
nought by theyr penaunce wynge so ꝑ they haue tolde theyr
synne to ꝑ preest & suche begyle themselfe/for ꝑ verap sacra
ment of shryfte dependeth specyally in thre thynges Whose
whiche thou mayst not cruely be shyuen. And ꝑ is sorowe
of herte shryfte of mouthe and penaunce doynge/for though
thou be sorp for thy synne/and shryue the not it auayleth
not a leth ne do thy penaunce it auayleth not. For wyte wel
thou mayste/yf thou sholdest reken with a man and at the
ende of thy rekenynge thoughte thou were .xx.lib. in his det
right so thou shryuest the & makest rekenynge w the preest
in goddes stede/but thou make a leeth therfore/& pays thy
det with penaunce doynge it is nought/for it is a reken that
thou arte not sorp for thy synne and yf thou be not sorp thre
fore as I haue sayd tofore thy shryfte is nought/and so thou
synnest agaynst the holy goost whiche is ꝑ moost perillous

synne þ is. Therfore yf thou wylte haue the blysse of heuen
do thy penaunce/ & thenne thou shalt haue grace & pardon
of thy synnes/ for in these thre wordes contrycyon/ confes-
syon/ and satisfaccyon standeth all the vertue of pardon in
this worlde. Our lady sayntt Mary in the dyspons of þ ho-
ly woman sayntt Bygge/ telleth whan pardon pronuncyeth
and whan not/ sayenge þ he that cometh to pardon/ & hath
wyll after to leue synne/ & to restore þ he hath wrongfully ta
ken/ not wylynge to wynne a penny after þ wronge ne
fulfylde nor to lyue ony daye lenger than god wolde he dyde
In prosperyte & aduersyte to submyttе his wyll to goddes
wyll/ to flee worshyp & frendshyppe of this worlde/ he shall
haue pardon & remyssyon of synne/ & is lyke to the aungell
of god in the syghe of god. But he sayth he that dyspyseth her
for remyssyon & pardon of synnes/ and hath no wyll to leue
his olde vanytees/ ne þ Inordynate affeccyon/ but kepeth
styll his wronge getynges/ falle wrexyte & subpiteres/ & also
loueth þ worlde in hym selfe & other/ and wyll flee yuel wde
customes/ ne restreyne his flesshe fro superfluytees. Wyghe
naughe auayleth hym pardon ne Indulgence. And to this
accordeth sayntt Gregory where he sayth thus. Thou ma-
yest neuer satysfaccyon for thy synne sayth he/ but yf þ feere
of thy synne. Euery body þ wyll desyre pardon/ but fewe or
none wyll do that they sholde haue pardon for/ but throgh
trust and colours of that pardon they do many a cursed de
de/ & doo synne on trust therof other ony good dede/ it is a
grete synne of pryde/ for be þ neuer so full of good vertues
wndyscrecyon to thy god may destroy all thole vertues. Wo
re vndyscrecyon thou mayst not shewe thenne for to dyspleas
se god wylfully/ therfore fle suche vndyscrecyon/ and thynke
that the more acceptable that thou arte to god throgh thy
good ensygne þ more culpable thou shalte be/ yf þ returne

agayne to synne. Je is a slypper hope sayth Sayntˉ Austyn
whan a man synneth vpon trust to be saued. He that worth
so he neyther dredeth ne loueth god. So that it is more pro
fytable to holde thy selfe feble & lowe than to be holde stron
ge/& for feblenes fal & be lost/therfore take hede what good
nes god poureth in the. And thanke hym/& prayse hym of eō
tynuance & do no synne vpon trust of pardon ne of any o-
ther good dede. The fourthe is the holy sacrament of ꝑ aul
ter/the whiche is crystes owne body/his fleshe & blode in
fourme of breed/ꝑ same ꝑ was borne of the vyrgyn Mary
and done on the rode/this is made through ꝑ vertue of god
de wordes of ꝑ preest ꝑ hath power/whiche power neyther
Aungell ne archaungell had/but onely man in myude of
hymselfe. This sacrament is euery man & woman bounde
by the lawe ones a yere as at Estre/yf he be.xiiij. yeres of
age/& haue discretcyon to receyue it/whan they bene with
shryft & penaunce made clene of theyr synnes/& elles to be
put out of the chyrche/& of crysten burieles/but yf it be for
sykenesse/or for some other reasonable cause/whiche cause
he muste receyue hym ouerage of. For he ꝑ vnworthely receyu
eth this sacrament he receyueth his dāpnacyon. Also as ofte
as ony man seeth ꝑ body atmasse/or borne about ꝑ le
he he shall knele doune deuoutely & say his pater noster/or
some other good prayer in worshypp of his souerayne lorde
Also ye shall vnderstande ꝑ the drynke the whiche ye dooⁿ re
ceyue in ꝑ chalyce ne coueyne hym self as na sacramēt but it
is water for to bryge the lyghtlyer ꝑ holy sacramente in to
thy body. But i fourme of breed it is hole our sauyoure ihe
su crystes body bothe in fleshe & blode. Therfore ꝑ shalt ta
ke it in as hole & as entyere as ꝑ mayst/lest ony parte of it
alyght & sticke in thy tethe. For in the lest parte of ꝑ hoost
is hole the moost precyous body of our lorde/that day thou

herest thy maste/god graunteth thy nedefull and lawfull
thynges ꝑ daye yole other ꝛ forgoten synnes ben for gyue
that day ꝑ shale not lese thyn eyen lyghe ne deye in lodayne
dethe/ne the tyme of the maste thou shalte not waye aged
euery steppe thyderwarde ꝛ homewarde/an aungell shall
teche Lewdemen ꝛ woman to dyspute of this sacramẽt
are vtterly forbodē/for it is ynough vnto thē to beleue as
holy chyrche techeth thes ¶ The tyth sacrament is anoyn
tynge of seke men/the whiche oyle halowed of ꝑ bysshop ꝛ
mynystred by prestes to them ꝑ ben of lawfull age in gre
ce perylle of dethe. In lyghtnes ꝛ abastynge of theyr sakenes
ꝑt god wyll ꝑ they lyue. And in forgyuynge of theyr venyal
synnes/ꝛ relesynge of theyr payne ꝑt they shal deye ſo ꝑ
this sacrament may be gyue as ofte as nedeth to euery mã
and woman ꝑ ben in poynte of dethe ¶ The. vi. sacrament is
holy ordres ꝑ no man may take but at his owne wyll ¶ This
gyueth power to them ꝑ taketh it to serue in holy chirche at
ter state is as to hym ꝑ taketh the ordre of prestehode/for to
make the sacrament of Crystes flesshe ꝛ his blode/ꝛ for to
mynyster other sacramẽtes too ꝑ people. These must haue
thyr crownes shauen/theyr hedes tonsured/and theyr clo
thes honestly shapen as falleth to theyr estate/and namely
in holy chirche. They must also in the quere rede and synge
with clennesse of conscyence/and grete deuocyon of soule/
not ouerleppinge/ne momblynge/ne mulynge of vanites
nor medlynge with lewde ne vnthryfty tydynges/ne inho-
nest communycacyon/nor comynge to late to godes seruice
ne goynge oute before the ende without a resonable cause/
not gronynge/ne slombrynge/ne sparynge theyr voyce.
But shewyng oute the voyce of the holy ghoost with sowne
ꝛ with hole speche/ꝛ thus sayth ꝑ holy man sayne Bernar
de. The prestes muste also euery daye dyspose theym for

es say/ that it may be there they be hold For last ber
nard sayth in ꝓ persone of our lorde/to euery man chꝰ hys
us I wyll make the ꝛ gyue the power to make me/ꝛ to offre
my lorde Incarnate coforꝛe ꝓ fader of saluacion of ꝓ worlde
ꝓthou haue power to lynge ꝛ lyngelle not(sayethe he)ꝓ be
hynde the aungellys in heuē theyr Iope ꝓ benynett man
hynde trauayllyge in erth theyr helpe ꝛ grace/ꝛ thou benyn
nelle ꝓ soules ꝓ aren in greate paines in Purgatory theyr
ceruēde and theyr sorgyuenelle chyfle ben heup wordes ꝛ ly
tell thought on ꝓ many of vs/ Sayne Austyn sayth/how
worshyppfull is ꝓ dygnyte of ꝓsthode sayd he bet wt who
ꝛ honder the lorde of god as in his moders wombe was
Incarnate. How bleſſyde ben ꝓsthes saith he)ꝓ they ꝓsthe
hy lyue how heuenly a mysterp is that(sayth he that by the
werkynge of the fader ꝛ sone and holy goost/the same god
that is in heuē/the same ꝛ selfe. is in youre hondes in ꝓ
cramente Therfore sayth oure lord be ye holy. for I am ho
ly ¶ ryghtfull ihte to you is necessary(sayth Sayne Aus
styn)therfore ye muste so lyue/ſre ꝓ your lyfe accorde with
youre name Doo ꝓ ye youre ordre be holy. lete your clere
lacyon of ꝓ same. And ꝓ men saye well of you sayth he)lete
ꝓ your werkes bere wytnelle of the same And this is for vs
ꝓsthis . ¶ The seuenth sacramēte is wedlocke. for ꝓ whi
che ꝓ baines muste be asked thries in holy chyrche ¶ This
is a lawfull knyttynge togyder of man and womā in foun
me of holy chyrche by assent of theym both/for to be to gy
der in the lawe of God. And neuer to departe whyles theye
lyues lasten in temptacyon'of synnes/and geryng of grace
whom it is taken for a true entent for thoughe there be noo
frendshe plyght/nor fleshely dede done. ꝓthey ben of full
age/and accorde in herres to gyder to kepe god. they be wy
ꝛ ꝛ husbonde.) ¶ All'ꝓsthy couenauntes in thyouth plyght

tynge/and forwarde makynge without assent of frendes & knowlege are forboden. All suche that make or be there at ben in grete peryll of soule. ¶ Also it is forboden ꝑ noo wedded man and woman/one without ꝑ others assent make vowe of chastyte/pylgrymage ne fastynge. For yf ꝑ wyfe awowe/ꝑ husbonde at the fyrst wyttynge may forbydde it. But yf he consent and suffre it wyttyngly after the fyrst knowynge/the man synneth not. For the wyfe hath no power of her owne body/but the husbande. And yf ꝑ man abstayne hym for his wyfe/by suche wyfe without the wyll of his wyfe and she gyue hym no leue/he is cause of her synne. And the wyfe is ꝑ same caas yf she do the same to her husbande.

¶ The seuen dedes of mercy.

The fyrst thynge that thou sholdest knowe god by are the seuen dedes of mercy/the whyche euery man is bounde by the byddynge of god to fulfyll & to do his power/ꝑ is to say/fede the hungry/gyue drynke to the thyrsty/clothe the naked/herbergow ꝑ houseles/vysyte the sek/deliuer the prysoners/and bury ꝑ poore whan they be dede. These be nedefull to vs plesynge to god/and helpynge to body & soule of all the that do them. Therfore sayeth Cryst/gyue & it shall be gyuen to you. Almesse sayth sayne Austyn is a holy thynge/for it encreaseth that ꝑ haste/lesseth thy synne/it multyplyeth thy eres/& noblyeth the mynde. It lengeth ꝑ termes & clenseth all thynge. It deliuereth ꝑ frome dethe/and ioyneth the to aungelles/and departe the from deuylles/and is a wall inexpugnable about the soule. Therfore gyue almesses & all thynges shal be clene to you. ¶ Thre thynges he must consyder that shall gyue almesse. Fyrst who asketh/what he asketh and wher-

es say maste pt they may ꝑceyue there they be holde For sayt bernard sayth in ꝓ persone of our lorde/to euery man cry ha us I noꝫ made the ꝛ gyue the power to make me/ꝛ to offre my sone Incarnate cotoꝫ ꝓ fader of saluacion of ꝓ worlde pt thou haue power to synge ꝛ syngeste not(sayethe he)ꝓ benymeste the aungellys in heuē theyr Ioye ꝓ benymeste man kynde crausyngē in erth theyr helpe ꝛ grace/ꝛ thou benymeste ꝓ soules ꝓ aren in greate paines in purgatory theyr ceresse and theyr sorgpuenesse cryse den heup wordes ꝛ lyst tell thoughte on ꝙ many of vs/ Sayne Austyn sayth/how worshypfull is ꝓ vyrgyne of ꝓselhode sayd he ber wyr who se hondes the sone of god as in his moders wombe was Incarnate. How blessyde ben prestes saith he)pt they prese hy lyue how heuenly a mystery is that(Sayth he that by the werkynge of the fader ꝛ sone and holy goost/the same god that is in heuē/the same ꝛ selfe. is in youre hondes in ꝓ sacramente Therfore sayth oure lord be ye holy. for I am ho ly ¶ Ryghtfull lyfe to you is necessary(sayth Sayne Austyn)therfore ye muste so lyue/lyke ꝓ your lyfe accorde with youre name Soo ꝓ pt youre order be holy. lete your chefe lesson of ꝓ same. And yf men saye well of you sayth he)lete ꝓ your werkes bere witnesse of the same And this is for vs preestis . ¶ The seuenth sacramēte is wedlocke. for ꝓ whi che ꝓ baines muste be asked thries in holy chyrche ¶ This is a lawfull knyttynge togyder of man and womā in loue me of holy chyrche by assent of theym both/for to be to gy der in the lawe of God. And neuer to departe whyles theyr lyues lasten in remyssyon of synnes/and getynge of grace when it is taken for a true entent for thoughe there be noo frouthe pfyght/nor fleshely dede done. yf they ben of full age/and accorde in herres to gyder to fore god. they be wy fe ꝛ husbonde.) ¶ All prestes couenauntes in throuch pfyght

tynge/and forwarde makynge without assent of frendes & knowlege are forboden. All suche that make or be there at ben in grete peryll of soule. ¶ Also it is forboden ꝑ noo wedded man and woman/one without ꝑ others assent make vowe of chastyte/pylgrymage ne fastynge. For yt ꝑ wyfe auowe/ꝑ husbonde at the fyrst wytynge may for doo it. But yf he consent and suffre it wytyngly after the fyrst knowynge/the man synneth not. For the wyfe hath no power of her owne body/but the husbande. And yf ꝑ man abstayne hym for his wyfe/by suche wyfe without the wyll of his wyfe and she gyue hym no leue/he is cause of her synne. And the wyfe is ꝑ same caas yf she do the same to her husbande.

¶ The leuen dedes of mercy.

The fyrst thynge that thou shouldest knowe god by are the leuen dedes of mercy/the whyche euery man is bounde by the byddynge of god to fulfyll & to do his power/ꝑ is to say/fede the hungry/gyue drynke to the thyrsty/clothe the naked/herbowe ꝑ houseles/vysyte the seke/delyuer the pryseners/and bury ꝑ poore whan they be dede. These be nedefull to vs plesynge to god/and helpynge to body & soule of all the that do them. Therfore sayeth Cryst/gyue & it shall be gyuen to you. Almesse sayth sayne Austyn is a holy thynge/for it encreaseth that ꝑ halte/lesseth thy synne/it multyplyeth thy etes/& noblyeth the mynde. It lengeth ꝑ termes & clenseth all thynge. It delyuereth ꝑ frome deethe/and forthethe to aungelles/and departe the from deuylles/and is a wall inexpugnable about the soule. Therfore gyue almesses & all thynges shal be clene to you. ¶ Thre thynges he must consyder that shall gyue almesse. Fyrst who asketh/what he asketh and whey-

te fyrst I say that god asketh it/for he loueth so moche po
re men/þ what ye do to theym in his name he holdeth it do
ne to hym selfe. He asketh his & not ours. Dauid sayth. All
thynges ben thy lordes. And þ we take of thy hãdes we ha-
ue gyue the. He asketh it vs not for to gyue it hym /but to
lene it hȳ. wherfore he wyl yelde an hondred folde/& þ blys
se of heuen wherfore sayth sayne Gregory pooze men shall
not be dyspyled but prayed as fadres. And he that gyueth þ
pooze shall not be pooze sayth Salomõ & he þ stoppeth his
eeres from þ crye of þ pooze shall crye & not be herde/ther
fore all those þ aske these/he þ asketh vnrygh tfully gyue it
not þ he asketh/but that þ is better/& that is correccyon.
Therom sayth gyue þ pooze to sustayne theyr ryches. The-
re may no man excuse hym of almesse gyuyge. For an halt
peny of the pooze sometyme pleaseth god more than an hon
dred shelynges of þ ryche/yf thou may not gyue hym þ/gy-
ue hym wordes of cõforte. And what þ gyuest gyue it glad
ly. For the glad gyuer god loueth. ¶ There ben also seuen
other goostly dedes of mercy. The fyrst is/teche the vncon-
nynge/þ he sauour ryghtfully. Another is/gyue counceyle
to hȳ that asketh it/þ he werke & do truely. The thyrde cha-
styse hȳ þ trespaceth/þ is to saye/repreue or bete/or doo o-
ther due correccyon. ¶ The fourthe/comforte þ sorowfull
as wt gyftes/wordes of comforte/or suche other. The fyfth
forgyue them þ trespace to the. For yf þ wylte not forgyue
thẽ god wyll not forgyue the/þ rancour & the offence/thou
must nedes forgyue/the accyon & the amendes ben at thyn
owne wyll. The syxte that thou suffre meekely and pacyent
ly whan ony man or woman do ony preiudyce or offence a
gaynst the that they be not the more prompte and redy too
synne/but that they be the more feruent for to doo penaũ-
ce and good werkes & operacyons/and be more prest &

redy to suffre dyseale and tribulacyon than for to doo it yt
ony man chyde the/or blame the/or repreue the/or doo the
wronge kepe science. And set before a sharpe worde ℔ shil
de of iustrauice/& chynge that our moost benygne sauiour &
redēptour Jhesu Cryst was bobbed/buffeted/& spyte vpō
and scorned/& euermore he helde his peale Therfore what
dyseale or myshortune fal to the beleue ℔ it cometh to ℔ for
synne And so ℔ shalte suffre it ryght ryer/yt thou take hede
wherfore it cometh. The seuenth is praye(℔ is to saye for
thyn ennemy/& all thole that be sinfull And yt ℔ mayst not
helpe them w̄ one of these seuen aforesayd/praye vnto our
lorde for theym. Cryst sayth. Loue your ennemyes/and do
well to them ℔ hate you &/praye for them ℔ dooth you perse
cucyon that ye may be the chyldren of heuen. And th⁹ may
ye fulfyll the dedes of mercy/bodely & goostly. ¶ The. vi.
chynge that ℔ sholdest knowe god by/ben the seuen princi=
pall vertues/℔ euery man & woman sholde vse. The first is
fayth whiche is grounde & begynnyge of your saluacyon.
And it stondeth in thre chynges. In ℔ vnyte of the godhede
in thre persones in the manhode of Cryst. And in the sacra
mentes of the holy chyrche. This vertue is nedefull too al
cryslen people. For it is the begynnyge of all good werkes
So that sayth wythout good werkes/ne good werkes w̄
out true fayth. Ne wichout true fayth̄ may no man pleale
god almyghty. ¶ The seconde is hope/this is a trust by ℔
mercy of god to be saued. And it standeth in ℔ grace of god
and good werkes/not only in our owne good deds/but in
theym bothe togyder. For we shall not hope so lyttell that it
is called wāhope/that we sholde hope to haue blysse/yt we
doo well and perseuer in the commaundements of god.
Ne not too moche trust in the grete mercy of our lorde/for
to hope to be saued wichout good dedes and operacyons.

¶ The thyrde is charyte/this is the ende and perfeccyon of alle the cõmaundementes of God. ¶ And vnderstonde in this/ þ thou loue God aboue alle thynge. And thy neyghboure as thyselfe/soo þ one may not be hyndred without that other/& sayth saint Johan) That he þ loueth god/he loueth his broder/& that loueth not his broder whiche he may see. How sholde he loue god/whiche he may not see ¶ The fourth vertue is ryghtwisnes this is not ellis but a paieng of dewte to eche thynge þ it dewly lõgeth to. As to god prayynge and thankynge for the goodes of kinde fortune and grace þ he hath gyue the & lente the. And therof to gyue his parte. & many other benefaytes. As in preseruynge the fro me many myscheues & vengaunce that þ haddest fall in & all daye seest many one fall in/ And sholdeste happely thy selfe haue fall in had not his graceyous keppynge haue be ¶ To thy neyghboure þ muste also yelde loue & charyte. That is to saye) þ thou doo ryghte and reason to hym in al thynge as thou woldeste he dyde to the. And yf thou wolte ste sholde be true to the/& paye his dettys and begyle þ not with subtyltees and sleyghes in byenge & selyng/do the same to hym yf thou woldest also that he were not proude/ enuious wrathfull/couetyse. glotenous slouthfull/ne lecherous/be thou the same and thus in all other thynges/ as thou woldeste thy neyghboure do to the/do thou to him And thenne thou doost ryghtwysnesse to thyself. Also thou muste haue besynes to lerne and fulfyll the wyll of þ commaundementis of god and to withstonde synne & to shewe de lyuynge. ¶ The fyfth vertue is wysdome/ this vertue departeth good from euyll and techeth vs to beware of sleyghtes/and deceytes of the wretched worlde/and in lyke wyse of the fleyle flesshe. and of the cursed ennemye the deuyll of helle. ¶ And for to dyspyse and set at nought alle

that we may/and of.ij.good to chose the better. But sayne Austyn sayth as many one dothe/that ꝑ must dyspple the worlde & hatte the fleshe for me. where be the louers of the worlde. That but a lytell whyle ago were here w̄ vs There is no thynge lefte of theym but powder & wormes Take hede what they ben nowe. And what they were than They were men as ꝑ arte/sayth he/they dranke/they laughed & ladde theyr lyfe in erthe/in myrthe & Joyfe/& in this poyse they declyded in to helle what profyteth theym theyr vayne glorye/theyr shorte Joye pompe of ꝑ worlde all dyspeares luste of the fleshe/false ryches grete meany/& cupll couetyse where is theyr laugheer theyr playe/theyr pryde/their boost. ¶ After all this luste How grete payne & sorowe all that lyke to they mayne falle to the/sayth he for ꝑ arte a mā of erthe as they were/& of the erthe ꝑ ryuelt/& to the erthe ꝑ shalte tourne agayne. Thefe ben ꝑ wordes of the holy doctoure sayne Austyne. This remembraūce shall make you wyfe & hardy to dysprye youre enemyes the worldꝛ ꝑ fleshe and the deuyll sayne Jlyder sayth/there is none other thynge better thenne wysdome. Ne none other thynge swetter and lustyer thenne knowlege. Ne none other thynge worsse thenne lewdnesse. Therfore knowe thou where thou shalte flee/and whyder ꝑ shalt go. ¶ Loue wysdome and it be shewed to the. and it shall come to the be bely there about te and it shall lerne the. The.vi. vertue is strenghe. This maketh a mā myghty and hardy to wythstonde many grete myscheues. for the loue of god. For it stondeth in suffryng pacyently aduersyte/and mekely to make prosperyte/& to suffre euenly bothe wele and woo. that our herte be not to hye for no wel fare/ne to moche vnder for none cupll fare but to be stronge agaynste oure foon bothe of body and soule. that noo temptacyon make vs falle/ne taple in oure

sayth agaynst God almighty. ¶ The seuenth vertue is mesure whyche is a meane betwene to moche and in lyke wyse to lytell and it stondeth in sayenge sufficyently that nedeth ¶ And refusynge verily that that is to moche or to lytell. ¶ The .viij. thynge/ and the last that thou shodeste knowe god by/ is the seuen dedely synnes. that alle men sholde refuse. for eche of them is an euen waye to helle therfore it is nedefull euery man to knowe theym. ¶ Therfore sayth ꝑ wyse man as fro the face of shadder sonde to flee synne For as the venyme of the adder sleeth mannys body/ soo the venym of synne sleeth mannys soule. ¶ The fyrste synne is a lykynge or a hyghnesse of mannys herte. Of his hygh estate or noblenesse that he hath by fortune. kynde or by grace or that he came passynge a nother. or hath more than a nother. Of this cometh many shrewd spyces as boostyng/ bacbytyng/ dyspyte of thy neyghboure/ vnbuxumes/ ypocrysy/ proudberynge/ and displeasyng scornynge/ and inobedience hye herte/ gape atape/ pryde of grete kynne. and of vayn glory/ boldnesse of synne boostynge of good dedes and auauntynge of cuyll dedes. indignacyon shame lessed presumpciō and stourdynes/ and that is worste of al other And soo sayth sayncte Austyn). ¶ That none is worse nor more dampnable synne than is the synne of pryde In this ben they gylty that lyste not to be repreued of theyr synnes. Ne to here of theyr defautes. but anone with a greate stourdynes as a galled horse/ that is touched on the sore he wyncheth and wryeth. ¶ And seken how they may mayntene suche lewednes of synne. ¶ Thus dyde not kynge Dauyd whan nathan the prophete of god came to hym. and tolde hym his synne and the vengaunce/ that he sholde haue therfore/ he shewed no stourdynes to the prophete ne rebuked hym/ ne chydde hym. but mekely sayd to oure lord.

I haue synned. Is who sayeth. I am sory for my synne. I
wyll amende it. And therfore god toke away moche of ꝑ
vengaunce ꝑ he sholde haue had for his synne. Ryghte thus
sholde ye here be repryeued of your synne/mekely come to
your curates. as to ꝑ minister of god. ꝑ occupyeth his stede
for the tyme (And saye) syr I knowlege my defaute. & wote
well ꝑ I dyde amys my wyll is to amende it. And so put a-
waye stourdynes & the vengaunce ꝑ thou deseruest therfo-
re. ¶ This syñe of pryne sayth Gregory is rote of all euyl
For ryghte ne were the rote of a tree hydde in therth/there
sholde no braunche spryge out therof. ¶ Ryghte so ne we
re pryde roted in thyne herte. there sholde no braunches of
synne breke out therof. ¶ For thus was lucifer ꝑ was the
fayrest aungell in heuen. made ꝑ foulest deuyll in hell. Al
so Chore. dathon & abyron theyre felyllhyp they rose agayst
moyses & Aaron of greate pryde & therfore ꝑ erthe opened
& swalowede theym alle quycke downe in to hell. ¶ Also
the people of Nynyue/for theyr greate boldenelle of pryde
ꝑ they hadde in theyr hertes to tourne ayene to their synes
there were a hondred score thousande people/ as the byble
reherseth and sheweth destroyed. by dedely envyes. Ther
fore euery man beware of this synne and wysely lok in the
myroure of mekenes. for that techeth hym what he was/
is/and shall be. ¶ Fyrst consyder that thou were made of
foule stynkyne slyme and fylthe of the synne of lechery/for
ne of thy moder with grete sorow and payne/norysshed w
grete laboure and anger and kepte with greate drede and
nowe thou arte but a sacke of foule dunge. that no swete-
nes nor fruyte cometh of trees leues cometh flowres and
fruyte/and of the lyeneres and flem. Of herbes also co-
meth ryghte swete and odorysferous smell and in lyke wyse
of the above and in lyke semblable maner of wyse beneth-

and all other p[illegible] [illegible]/& after þ ende
thou shalte be [illegible] agaynes to euyll þ
saye of hym/ [illegible] agaynste. Thus
day sayth [illegible] as yours as ony turneys of
tyre/and al p[illegible] [illegible]/wherfore shall þe there
bi[illegible]/ þ there [illegible] therfore sayth
Ihesu. By [illegible] all other lees
the not to the thy wynges of pryde by boost of ignaunce
thy selfe. For the bestie þ setteth by thy selfe sayth he the mo
god setteth by the. Be [illegible] in chere/& by mayde to le
he proudely/for shame of the [illegible] with a lowe che
te/make mode a fayre dysage. [illegible]
ce mekenes/& þ wyther that þ art þ mother þ sholdest make
thy selfe. And thynke how our sowereyne lorde Ihesu meked
hym to the deth for thy sake. This is mekenes & dyde feme
ny agaynst pryde/& a sauacyt [illegible] all myschefes
of synne. For it maketh the to haue [illegible] of thy dedes aby
dynge here. Of the frayes domy thou shal come after/for
the mekenes þ thou sholdest haue had here. ¶ The seconde
synne is enuy/& this is when thou [illegible] for thy neygh
bours welfare/& Ioyest of his euyll fare/of this wycked syn
ne come many braunches/one is hatred/& charis what þ
art loothe to speke/or here spoken only thyngt/ þ whiche myg
ght cause thy neyghboure to good & prouffyte. Another is
false detemynynge of dedes agaynst thy neyghbour. ¶ The
thyrde is backebytynge/& that is to speke euyll behynde thy
neyghboure/whiche thou mayst not ne wyl not auowe afo
re hym. or thoughthou do not speke euyl thy selfe þ hastly
lynge and gyue delectacyon for to here euyll spekynge of
hym and in soo doynge thou synnest dedly. For not onely
he dyd whiche speketh euyll of his neyghboure. but also he
þ whiche wyl gladly here such euyll spekynge are in trau

te of lynne soo that yt there were no herer there were noo bachbytynge ne bachbyter. therfore sayth Alder be not glad de of ꝑ falle or euyll fare of thy neyghboure lest god tourne his wrathe fromt hym to the. & soo ꝑ sholdest falle in ꝑ same or worse/But be glad to sorowe for hym ꝑ is deceyed & euermore mourne his myscheef as ꝑ woldest thyn owne/ Kepe peas outwarde & in warde peas with all meus make peas where hate is/Flee chydynge. beware & do awaye tho calyon of strife. And lyue alway in peas Lete noo thynge passe thy lyppes ꝑ maye defoyle ꝑ eeres of the herers |for as wayne wordes is take of wayne cõscience And suche as ꝑ worde is/suche is ꝑ soule therfore bely the not to speke ꝑ it neth/but ꝑ that neuyth take hede what ꝑ spekest and both in spekynge & not spekynge be ryght wel ware. For ꝑ mayst not call ayene that ꝑ hast sayde pute fro thy tonge ꝑ sinne of bachbytynge & defoyle not thy mouth w a nother mãnys tynne/like be sory of hyt/& that thou bachbytest in a nother dyede it in thyselfe whan ꝑ blamest a nother/thynke on thy owne tynne. & loke not on other mennys. For ꝑ shalte neuer bachbyte yf thou wyse beholde thy selfe therfore here wel yken to none suche tyreters For they ben lyke gylty ꝑ herer and the bachbyter. Delyre not to wyt that perteyneth not to ꝑ/aske neuer what ony man dothe spekyth or sayth leue belynes that perteyneth not to the. And by as greate belynes amende thy lynne/by as moche as thou beholdest other mennys. for no man knoweth whether he be worthy hate or mede that is for to saye/payne or Joye. For there is many one semeth to vs ryghte good/and yet ayenst god happely are ryghte noughte. And many one also that semeth to vs ryghe noughe. And yet ben to hym ryghte dere Therfore no man deme other but put all his Jugemente and clymacyon in god Thus with charyte that is kept of

all vertues thou muste desyre pe the soule/spnne of envye.
¶Thus charyte stondeth in the loue of god and loue of thy neyghboure. In whyche two all the lawe of god abydeth. So that ꝑ one maye not beloued without that other. For ꝑ ꝑ loue god thou wylte haue none other but hym. ne thou wylte not take hys name in vayne. ne breke not thy holy fondayes/ꝑ ꝑ loue thy lawe god & also thy neyghbours ꝑ wylte do noo manslaughter/ne theftē nefalse wytnesse bere. ne lecchery ne delyte thy neyghbours wyfe ne his gode ¶This is charyte the fulfyllynge of goddis lawe & chendinge of all other good werkys. Charyte is pacyente & benygne/ he hath none envye/he wereth no shrewdnes/he loueth not to be with pryde he coueyteth noo worldly worshyppes he seketh noo propre goodes he is not wroth. he thinketh none evyll/he Joyed not of wyckednes but of trouth/he taketh all thynge meekly/he byleueth all ꝑ god sayth and hopeth of blysse. he suffred all harmes & neuer is discomfyted thorugh goddis helpe to abyde longe. he falleth neuer downe in this world ne in ꝑ other. he keepeth man in byleue & maketh him stable/vnder hym werith obedyence & by hym pacience ouercometh all wronges wythout hym no man pleaseth god. & with hym no man perysshed. ¶Therfore ayenste envy. seke charyte wyth grete studye that thou mayst haue it in thy lyuynge. and dwell partyghely ther in to thyne endynge. Amen. ¶The thyrde is the synne of wrath. the whyche is wycked sterynge of a mannys herte wherby he wyll auenge hymselfe vp on his euyn cryssten Of this cometh many shrewde spyces/as fyghtynge/chydynge/hurtynge/betynge gruchynge/warryng/and cursynge/cruelnes and man slaughter/and delyrynge of vengaūce. ¶There ben also other toure in speciall. One whā thou art soon moued/and soone swaged/and that is ealy.

A nother whan thou art not soon swaged/& that is shrewde. ¶ The thyrde whan thou arte soon meued and not soon neswaged.& that is perylous. ¶ The fourth is longe or thou be meued and soone swaged/and that is moost ealy. Therfore ayenste thyle brasmches thou muste arme the with the vertue of pacyence.& thynke what sorowe myghte fall to the of thy wordes and dedes.thenne put Crystes passyon and paynes betwene the and suche paynes as/he myghte suffre/and so shall thy wrath soone slake. ¶ In foure thynges specyally it is necessary to haue pacyence. One is ayene thyne enemye. For the more cruell he is/the more thou nedest of pacyence and lest sperthe. For that slaeth wrathe. ¶ Therfore yf ony aduersyte falleth to the/ suffre it pacyently whether thou haue deserued it or not/yf thou haue deserued it thou arte worthy that or more yf thou haue not/thou hastie thy rewarde of Cryste whan he sayth blessed be they that ben pacyente/for they shall be called ye chyldren of god. ¶ Another whā thy louerayne correcteth thy defautes thou muste be pacyente/and drawe in thy horn of pryde.As a snayle whan he is towched And so dyde Adam at the voys of oure lorde. ¶ The thyrde is in losse of thy good.as Job whan all his good was gone meekely he sayde pure lorde gaaste/our lorde hath take it.) As it lyke hym so it be done.his name be blessed. ¶ The.iiij.is in sekenesse for our lorde sayth thos that I loue I chastyse. As the moder chastyled her chylde for to absteyne of harme whan it neyghyth fyre or water Right so the fader of heuen chastyseth the/to beware of sleynge awaye. Soo our lorde puteth away from the sychesse and sekenesse/ouer hy power & mother by sekenesse that thou sholdest not flee fro me hym therfore be pacyente and grutche not ayenst the scourge of our lorde Jhesu cryst and also in lykewyse ferther-

more that thou grudgest the more þ tyrest god agaynst the
layth layne Hyder. ¶ The fourthe fylle is couetyse/ þ whi
che is a wronge delyre þ man hath to haue ony thynge but
he hath ryght therto/this standeth in two thynges prypypal
ly. One is whan thou wrongfully purchasest or getest ony
maner thynge by sacrylege/symony/sleight/vsury or by ony
maner tallhede/or gyle þ worldly men vse/whiche cause all
theyr beynes too couetyse þ they ne recke how they come to
good. In this fylle be they gylty þ for money or other wor
dly wynnynge vse to playe at the dyce or tables whiche is
veterly forboden by holy thyrche/for many fylles þ cometh
therof. The fyrste is for þ couetyse þ thou hast to wynne &
to dyspoyle thy felawe. Another is for the grete vsury. rij.
for. ix. or double or quyte. The thirde is for encreasse of goos
lelynge & many other vayne worres þ there ben vsed in gre
te dyspyte of god & his sayntys. The fourth is ensample
ple þ thou gyuest to other þ beholde the. The fyfth is lesyn
ge of tyme in whiche þ myght haue done many good werr
kes. The sixte is dyspyte & dyslobeyent þ thou doost to thy
moder holy thyrche þ forbydeth the suche playe. The. vij.
is fraude & decepte that þ doost also to thy felawe in þ playe.
The. viij. is cursed wrathe & stryfe þ cometh therof/wherby
ofte thou tempelt thy god & leselt thy kyndly wytte. The. ix.
is the blyndynge of thy holy dayes/for in the dayes it is mor
the blod is spercyed. The tenthe is manslaughter the whi
che ofte happened in that game. The. xi. is ydolatry/whon
clymsen. For thou makest it agaynst the dyle þ is a token
abouc vnto almyghty god. The myscheues and many mo
myslortunes cometh of this lorp playe. All that thou geetest
and wynnest at this forsayd playe for all the delynelle that
thou hast hadde therwith thou mayst not reioyse but rather
thou must gyue and dystrybute it vnto the poore and nedy

And yf thou haue it of hym that thou makest so to playe by
strength or agaynst his wyll/ þ arte bounde to restore hym
agayne whiche hath lost it with his playe Also þ breakest all
the cõmaundementes of god/ & whyther thou wyne or lese
it is all thyn harme/ for & thou lese thou lesest god & heuen.
And yf thou wynne/ þ wynnest þ deuyll & hell. The lawe ca
non sayth/ þ a preest or deken þ gyueth them to the dyce or
dronkenes/ but yf he leue it he is certaynly dãpned. Sub-
deken clerke or lewde man þ vse þ game/ they muste eyther
leue it or lacke theyr howsell. Therfore euery man beware
of this playe/ & that he suffre it in no wyse be wne where he
may lette it. For they þ cõsente therto of fauoure it in ony
wyse ben in as grete peryll as þ doers. The seconde poyn-
te is wronge withholdynge/ in whiche þ fallest in/ as oft as
thou wost not to god almyghty/ to thy neyghboure/ & to ha
ly chyrche thy dutees þ thou sholdest do by dutye/ & by god-
des lawe/ but wylfully wtholdest them. For not onely he þ
wrongfully geteth/ but also he that wrõgfully withholdeth
ben in deedly synne. Out of synne speryngeth many shrewde
braselches/ as mawmetry/ ambycyon/ vngardlyny/ treasõ/
vsury & symony/ rauayne/ theft/ sacrylege/ and suche other
¶ Thele synes ben so cursed/ as I sayd tofore/ & in all thy
ge it cõtrarieth þ wyll & cõmaundement of god. The fyrst
commaundement it contrarieth whan þ withdraweth fro
god ony thynge þ thou sholdest worshyp hym with. The se
conde also whan for a lytell wynnynge thou takest his na
me in vayne. The thyrde whan by worldly besynesse of ge
tynge of money thou breakest thyn holy daye. The fourthe/
whan for couetyse and auarice thou withdrawest and ta-
kest fro thyn owne propre fader and moder bodely and gost
ly theyr sustenaunce and lyuelode. ¶ The fyfth whan thou
sleest and mordrest a man for to haue his hauoyr & goodes

¶ The syxte whan thou dooste lechery/more for good than for true matrymony. ¶ The seuenth whan for couetyse ꝑ stelest thy neyghboures good ¶ The.viij. whã in questes and also conspyracyes thou forswerest the and berest false wytnesse. ¶ The.ix.& ꝑ ten whan thou desyrest falsely thy neyghboures wyfe or ony of his good. Thus false couetyse contrayeth all the cõmaundementes & wyl of god. Therfore flee it/& thynke ꝑ for all suche false goten goodes/but thou make restytucyon/& amende ꝑ here or thou goo hens thou shalte be hanged in hell without rude. Mãmona whiche is ꝑ deuyll of couetyse/he gyueth foure cõmaundementes to his seruauntes. One is that ꝑ kepe well thyne owne Another that ꝑ gyue not ne doo noo almesse. The thyrde ꝑ thou lene not to ꝑ poore for dreed of lesyng. ¶ The fourth is ꝑ thou withdrawe the & thy meany fro mesure and dyscrecyon/to spare thy good. Of these foure shrewde cõmaundementes eche man bewarre and flee suche couetyse and desyre of good as Salomon dyde. For he dispred none other ryches nor powerte. But that is nedefull to his housholde/& accordynge to his estate. And thynke thoughe thou haue neuer soo moche thou shalte leue it here. For naked thou camest in to this worlde/and agayne naked/saue a ragge thou shalte goo oute therto/and thus all the care that thou halt here is but for an olde shete atte thy goynge hens. The syxte synne is glotony/ the whiche is an vnskylfull ouerlykynge or lous ꝑ a man hath in eatte or in takynge of meete or dryke to erly/or to late. But yf elsewhere or other grete nede excuse it. Out of this synne sprygen foure braūches. One is whan thou etest or drynkest to gredyly. In this falle those that on the faskynge dayes wyll not abyde the houre of noone/and sytte the lenger atte mete/and ete more that ryme than a nother. And often tymes quenche theyr hunger

with breed/spyces/and ouermoche drynke for drede of hũger/& thus they breke vigyles/ymberdayes/frydayes in lẽ ee and suche other. Another is whan thou castest ꝑ to lyue in delytes & pleasures passynge thyn estate. And halfe noo Ioye but whan ꝑ mayst speke of suche welfare/thynkynge all best helce ꝑ thou doost spende theron. Thou mayst well vse suche dayntye metes & drynkes and not synne sayth saȳt Gregory. For the synne is neyther in mete ne drynke/but in ꝑ appetyte/and talent that thou delytest so moche therin ¶ The thyrde is lurker that is whẽ thou pompurest thy bo dy with moche mete & drynke that thou mayst not broke is but leesest thy syght speche & wytte. Iangelynge & boostynge and wenynge to saye well & ryghe & all ꝑ he sayth is agaȳst reason and ordre. In this fall these ꝑ whiche maketh ryot/ rere soupers/& destroye vytale/ꝑ whiche many a poore mã mynghe be releued and sustened by ¶ The fourthe is cu ryolyte/& ꝑ is whan thou canst not holde the apayde with ealy fare/but gadrest many curyous metes/more to encre ase thyn appetyte than to quenche thyn hongre. In this fal they the whiche waste theyr goodes in desolute etynge and drynkinge & grete feestes and banketes makȳges. Agaȳst all these curled braunches thou must kepe abstynẽce in me tes & drynkes. For nothynge dryueth away lekenelles/ne dystroyeth the lust of the flesshe/than doth mesurable takȳ ge of mete & drynke. Fiue maner of folke ben excused from fastynge/that is to say women with chylde/labourers/ppl grymes/yonge chyldren/olde folke and seke people. Al che se synneth not for to ete twyes on the daye that is mesura ble for to sustayne nature/and not theyr appetite. ¶ The re is dyuers abstynences/and fastynges in dyuers maner of persones. ¶ The seke man abstaynyth and withholdeth hym fro mete & drynke for he may not ete & drynke for me-

dyepne. The nedy where he hath not wherof The coueitous for he wolde not spende The gloton to ete the moze after. The ypocrype to beholde holy & vertuous man/to deserue mede ablteyneth hym/bothe frome excelle of mete & lulle of synne. Thus sholde eche man kepe to his power This lasme techeth saynt poule whan he sayeth I praye you as frank geres and pylgrymes ‡ ye ablteyne you frome fleshely desyres/that syghte apenke thy soule/& also to dystroye thy body. ¶ Thyle mysscheues comen of glotony It engendre ‡ sozes bynge the in sekenes/destroyeth vertues/dulleth ‡ wytte It hasteth the to deth & that ys wozse is For it maketh the lyke a beste. For the fuller thy body is ‡ empeyer is thy soule of vertue Therfoze vle vertue(sayth saynt Austyne)& thyle vertues shal folowe. ¶ Ablynence saueth thy mynde it sharpeth thy wytte.clenseth thy syghte/maketh holy thy fame swageth thy synne & maketh strōge thy blode norisheth the mary/destroyth lechery remeueth thy bloode/& lengtheth thyn age ¶ The.vi.synne is slouthe/and that is greuaunce oz anoy of goostely dedes. One of this sprynge many shrewde braunches. One is to drawe longe/& tarp the goode dedes.that thou sholdeste do/the whiche myghte torne to ‡ helthe of thy soule and of many other. ¶ A nother is a dulnesse oz heuenesse of herte that letteth the to loue god/and maketh the that thou haste no lykynge in goddis seruyce/for though thou prayest.thy herte is not therō. The thyrde is ydelnesse the whiche is to moche vsed/and that letteth vs to begynne ony good werkys/and lyghtely maketh vs to leue whan we begynne. ¶ And where we were made of kynde to trauayle the synne of slougthe/holdeth vs in ydelnesse.and ease agaynst oure kynde. Therfoze /& thou wylt be saued/thou must flee ydelnesse for it is enmye of cristen soules stepmoder to goodnesse and alle vertues.

and ꝑ key of all vices. Alwaye wo some good werkis saith sayne Jherome) that ꝑ the occupyed. For he is not lyghely take with temptacyon/ ꝑ belyeue hym aboute And Salomon sayeth) that he is moost foole ꝑ loueth ydelnesse. For in heuē he shall not be receyued. For it is ordeyned only for theym that haue belyed theꝑ here in vertue. In erthly paradyse they shall neuer be. for they were neuer in mannes labour here Ne in purgatory they shalle not be scourged w̄men but in helle w̄ deuylles wher they shal neuer haue reste Therfore be bely here in vertue and alwaye thynke ꝑ noo thynge maketh a man soo soone to enclyne to synne as ydelnesse ¶ The seuenth sinne is lecherye ꝛ that is a fleshely synne that cometh of luste and lykynge of ꝑ flesshe. ¶ Out of this spryngen many braunches One is fornycacyon that is dedely synne done fleshely) Betwene syngell man and syngell womā agayns the lawe of god/ ꝛ the techynge of holy chirche ¶ Therfore holy chirche byddeth ꝑ noo mā chylde ne woman chylde/ that passen seuen yere of age/ lye to gyder in bedde for drede of fornycacyon. Ne suffer ne dyscrete for drede of incestе.) ¶ Another is called auoutrye/ ꝛ that is spowlebrekinge/ whether it be doone bodely or goostely It is greter synne ꝛ more myscheues than that other. For therin thou dooste sacrelege (that is to saye) thou breketh the sacrament of wedlocke wher of there comen ofte vnryghtful heyres and fals maryages. ¶ This synne dowbleth ofte tymes whan it is done by man maryed/ and woman maryed. For one of thyse foure myscheues folowes theym that customably vse this synne.) One is pouerte.) Another is lesynge of some membre. The thyrde is perpetuell pylon. ¶ The fourthe sodeyn deth And this sayeth not hardely and yt that it be customably vsed as I sayd tofore. ¶ Another is incest/ and that is wyth thy kynne/

ȝe thyne aſſynite. ¶ Another is whan thou myſuſeſt thyne owen wyfe/ & doeſte apenſte kynde oȝ ordre of maryage For as thou mayſte flee thyſelf wt thyn owne ſwerde ryghte ſo ꝑ mayſte with thyne owne wyfe. For this ſynne was Onam Jacobus colpn ſmyten to deth. & ſeuen huſbondes of Sara alſo. ¶ This ſacramẽte & all other ſholde be done and vſed honeſtely and with grete reuerence ¶ Another is whan a man ſynneth wt the kynde of his wyfe/ & the contrary this is ryghte perylous for he maye not after wedde none of her kynne/ and yf he doo the maryage is noughte/ & ꝑ woꝛſe is he maye knowe his wife noo moꝛe after wardꝫ infourme of wedloche without dedely ſynne. but he be requyred of her. ¶ Another there is & that is moſte ſtynkynge of all whiche is the ſynne apenſte kynde ꝑ the deuyll techeth both man & woman The dyuerſytees of this ſyn be ſo abhomynable. that they be not named/ but oonly in ſhryfte of theym ꝑ ha falle therein. ¶ For ꝑ greter & moꝛe hoꝛryble that they ſyn ne is/ the moꝛe auaylleth thy ſhryfte So that the ſhame of the tellynge is a greate parte of thy penaſice. ¶ This was ſoo diſpleaſynge to god that he made to reyne bꝛymſtone and fyre/ that deſtroyed fyue Cyteeꝛs of Sodome and Gomorre. The deuyll himſelfe that cauſeth this ſynne hath ſhame of the dede. ¶ Thyſe and many other ſleſhely ſynnes/ whiche ben dedely/ and euerych werſe than ochere comen oute of this foule ſynne of lechery. The whyche be well knowen to theym that lyuen in luſte of theyre fleſhe.

Therfoꝛe flee the occaſyons (ſayth ſaynte poule) that is to ſaye) ſyghte of wymmen / kyſſynge/ touchynge. and ſuche other/ ¶ This wyfe ſcaped Joſeph the ſynne of his lady whan he lefte his palle oȝ mantel with her. And ranne awaye Thynke alſo vpon the fynyſſhement and ende/ and in lyke wyſe how vgly it is of the dyſeaſed and ſtreyte doo me the whiche thou ſhalt come vnto & the hoꝛryble & inelys

mable payne & also tormentes þ̄ whiche are in þ̄ pertoute
wynes of helle mate redy for suche horryble synnes/& loke
that þ̄ presume not of thyselfe in no maner of wyse. For the
noble kynge Dauyd/& the wyse kynge Salamon his sone
and the stronge Samplon were ouercomen with that vn-
happy synne. Also in no maner of wyse here nor also speke
no lecherous wordes/but w̄ all thy herte & mynde loue ho
ly scrypture. for that draweth a man moche therfore. Use al
so prayer fastynge/good & lawfull occupacyons/& with-
drawe the frome superfluitees. And excesse of hote metes &
drynkes for yt þ̄ lyue after thy selfhe þ̄ shalt be dede sayth
scrypture/þ̄ is to saye/dampned vnto euerlastynge payne
of hell. ¶ Therfore shytte the gates of thy body & thy soule
fro all thyse mysheues of synne/þ̄ is to saye/thy fyue wyt
tes bodely and goostly/that they consente not with hym.
¶ Fyxe thyne eyen from shrewde and lewde thynges bac
bytynge & euyll wordes & coniceyles. Thy mouth frome vn-
lawful tast of glotony lewd dyllyges/& rybawdry wordes
thy hōrs frome lewd towchyng of thyselfe & of other. And
frō fleithe & takyng other mēnes goodes agayst theyr wyll
Thy feet also frome the pathes of syne/and all other wyc-
hey wayes that thou myghtest drawe to. ¶ These ben the
bodely wyttes. ¶ Than take thy ghoostly wyttes as myn
de/and vnderstondynge/reason and ymagynacyon/that
is to saye. Haue mynde of the kyndenesse of god/and of thy
laste ende/and thou shalt neuer synne. And ye shall vnder-
stonde also Crystes looze and histechinge and lere euer thy
wyll be redy to worshyppe hym in thoughte/worde and de
de without ony werynes. Lete reason also rule thy dedes
In warde/and outwarde by Crystes looze and his techyn
ge without ony decepte or blyndenesse of thy owne selfe
¶ And alwaye haue ymagynacyon of vertuous lyuynge

abundefull werkes/and of dredefull dedes of. Joye & blysse
that is ordeyned in heuen to theym ỳ leue theyr lyfe & shall
be saued/& of ỳ horryble paynes and sorowes ỳ they shall
suffre endelesly/whiche for theyr lyfes shall be dampned in
to the dongeon of helle. In the whiche ben .iy. maner of hor
ryble & hydeous paynes/ ỳ ayne maner of people shall be
tourmented where as clerkes sayeth. ¶ The fyrste is fyre
that euer brenneth/& neuer gyueth lyght. in which though
all ỳ water in ỳ see were cast in it sholde neuer quenche it.
For as our fyre passeth a fyre paynted so doothe ỳ fyre pas
se oures. In this fyre shall they euer brenne/ ỳ here alway
brenned in ỳ fyre of halle couerple. ¶ The secõde is passyn
ge colde/ ỳ pt a grete hylle of fyre were casten therin it sholde
rorne to yse/ wt this shall they be tormented there/ ỳ ben col
de in loue by malyce of ỳ fende. ¶ The thyrde payne is wor
mes & horryble serpentes as dragons ỳ neuer shall dye/
but lyue in fyre as fysshes dooth in water. with these they
shall be gnawen there ỳ here gnawe theym selfe with dey
mous face of theyr euen cryssen ¶ The fourthe is abhomy
nable stynke wherin they shall be lapped there ỳ here dely
teth theym in the foule stynke of ỳ synne of lechery. ¶ The
fyfth shalbe berỳge of mygthy fendes as it were wt hamers
of yren/wherwith they shall be payned & beten without lea
synge ỳ wolde not here be chastysed by ỳ techynge of god
des wordes ¶ The syxte payn is derkenes the whiche is so
tenebrous and thycke/that as it were that it myght be felt
with hande. In these horryble derkenes shall they be boun
de there that lyueth here in present worlde in derkenesse of
this forsayd synne and wyll not come to Ihesu the whiche
is veray lyght by holy lyuynge and leuynge of synne whyl
les they myght. ¶ The seuenth payne is open shenshyppe
or shame for synne/ the whiche shall be openly knowen/ &

not hyde in yͤ synfull reperte of synfull folke/ and specyal
ly to them that wyll not knowlege theyr synne here to god
in due maner. Ye were not a shamed of hym/ this shalbe
a full herde tourment. ¶ The eyghe is ꝑ horrybie syghe of
deuylles torpnge/ and teryenge with fereful and sorowfull
voyce wherwith thus they shall be payned there that here
toke none hede of holy ensamples & good dedes. Ne of yͤ
thynge nor techynge of goddes wordes and byddynges.
¶ The nynthe is hyrr bondes/ wherwith they shall be bou
de there honde and foote/ and other membres that here spen
deth theyr membres and synnes in ꝑ deuylles seruyce at
ter the lust and lykynge of theyr bodyes ¶ These nyne pay
nes shall these synful susfre there that here forsoke and left
vnwylely the felawshyp of ꝑ nyne ordres of aungelles by
theyr synfull lyuynge/ but they amende them or they goo
hens. Therfore be sorr for thy synne & amende the whyles
thou arte her that thou mayst escape all these horrybie pay
nes/ and reygne with oure lorde Jhesu Cryst in his hyghe
bylle of heuen. where is euer myrth after trauayle/ fredo
me after bondage/ helthe after longe sekenes/ rest after tra
uayle/ lyfe after deth/ perfyte lous without drede/ and euer
more without ende. There thou shalt haue seuen Joyes in
thy body/ & seuen in thy soule. In thy body Lyghtnes/ swete
nes/ strengthe/ lustie/ helthe/ and immortalyte/ and in thy
soule wysdome/ frendshyppe/ and accord/ power/ worshyp
surety/ and Joye without ende. To ꝑ whiche he bryngе vs
ꝑ for vs deyed on the rode. Jhesu cryst goddes sone. Amen.

Frendes on sondaye that last was I enformed
you on homely wyse of ꝑ worthynes of mannes
soule what it is/ whā it is out of synne/ what syn
ne is/ & how it defoulyeth thy soule. Of ꝑ sacre-

mens of penaūce vnto/how it is a salue souereyne for al ma
ner sores of synnes/whom it/is dyuersly vsed. ¶ Now by
ꝑ helpe of god I shall declare to you ꝑ thre partes of penaū
ce/contrycyon/confessyon/& satysfaccyon/how by ꝑ fulfyl
lynge of them your soules ꝑ thus haue ben wonded ᵹ syn
ne may be restoured & brought agayne to grace. ¶ Fyrst
as for contrycyon it is sayd cut your hertes & your clothes
For confessyon also sheweth out your hertes ware ꝑ preest
by open speche of mouthe. And for satysfaccyon do pe wor
thy fruytes of penaunce. ¶ Thus by these thre thynges this
holy sacrament of penaunce is preued. For confessyon al
so as it is sayd in ꝑ sawter. I haue trauayled in my sorow
es. I shall make moyst my bedde euery nyght ᵹ my teres
as iob sayth. I haue trauayled to make satysfaccyon for
my synnes ᵹ sorowe of myn herte/hewynge in my mynde
how longe I haue lyued & how I haue spēt my tyme. In
goodnes I haue left vndone. How moche euyll I haue done
and how by my fylthe I haue lost ꝑ felawshyp of heuen and
ioyned me to ꝑ felawshyppe of fendes ꝑ I am also here in
the vale of teres full of wretchednes/& by dyuerse besynes
sorowe vnto manners spēdes & sorowes & shall come vnto ꝑ
perfyte house/& gyue a rekenynge for the leest & the moste
fylthe that euer I spake. In worde/in dede/or in coughte vn
honestynge wherby I shall be worthy hate or medes/? I wol
be also be in blysse wherin I may not come to without gre
te trauayle/tryboleacyon & sorowe. ¶ Thele consyderynge
myn eyen & herken thou shalt well knowe & perceyue that
thou arte comē of myn owne sorow & myschaūce. And for
thy shame thou shalt fall in to contrycyon/& wynne ꝑ gra
ce and mercy of our moost mercyfull lorde god. Ie is a ty
ghe herte and contryte herte/sayth sayne Bernarde that
ageyne the benedyctes of almyghty god may grude and

mostype/ne the horrible paynes of helle may feere/ne the
Ioyes of heuen may lustyne. Ne ꝑ temporall courmentes
ne sorowe may chaskyse. Many one there is ꝑ can not be cõ
trite in that they do not knowe what contrycyõ is ¶ Ther
fore ye shall vnderstande ꝑ contrycion is an inwarde sor
we of thy soule sourned by grace/the whiche cometh of for
thynkynge of synne & drede of the hyghe Iugement/with a
stedfast purpose to be confessed/& to doo satysfaccyon after
the cõmaundement of the chirche It is also a conuertyd of
thyn herte from euyll to goodnesse/ Frome ꝑ deuyll to god
and fromse vyce to vertue ¶ There be many ꝑ haue contri
cyon but not perfyte. As whã thy herte is touched w̃ the hã
des of god/by Inspiracion to make ꝑ perfite sorowful but
lyttyl or lesse in as moche as ꝑ beginneth to tourne This
is called attrycyon. But whan wyl & delyte of synne in eue
ry parte is fully forsaken w̃ full sorowe of herte thẽne it is
contrycyon And so verey cõtrycion is the serche of synne.
¶ Origen sayth also/ꝑ verey contrycyõ is for to abhorre &
hate all gape & superfluous araye/and too delyte ꝑ hyghet
wrynge/and the slaughter to speke fowle wordes/and for
to werke vyrtuously. And euer to haue drede and inwarde
sorowe in thyn herte for thy synnes. For the more that thou
louest a thynge/the more is thy sorowe whan thou doste lo
se it ¶ Above all creatures is god to be loued Thenne it is
moost sorowe of this losse than of all other creatures whã ꝑ
commyttest deedly synne/thenne thou leuest thy god. There
fore by grete contrycyon and sorow thou must gete hym a
gayne. For loke how moch thou hast of grace as sayth saynt
Gregory/so moche thou must haue of sorowe for thy synnes
¶ The soules that are in blysse they may haue no contrycy
on/by cause theyr Ioyes ben replete with plenteousnes
of glory. They that ben in hell maketh sorowe but that

lorde is not fournisshed with grace. ¶ The soules in purgatorye hathe lorde fournished with grace. yet it is not me ryght/in as moche as it sholde haue be hadde here. Thy in this lyfe mercy oonly helpeth but after not. Je is blame fully herde laithe saye Jherome. I can wepe the deth of his frende or the harme of temporell loos. I can not wepe the lorde for synne. Thy contrycyon therfore muste be sharpe in those that thy hast offended thy heuenly fader thy bodely & goostly foo dyth the in many wyses & yet muste thy be sharp in that thou hast offended thy lorde Jhesu goddis sone of heuen/ that with his precyous blood/ & with his mercy delyuered the fro the bondes of synne cruelnes of fendes. & bytternes of thy paynes of hell. And though our lorde sayde to the. Not euery man thy sayth lord lord shall entre the kyngdome of heuen/ yet leue hym not but haue hym in thy couerne of contrycyon & saye to hym as Mary dyde. The mede and the contrye herte Lorde thou shalte not dyspyse. ¶ And then he shall gyue the grace here/ and Joye whan thou goost hens. The fawcon whan he hath taken his praye he delyuereth no more therof but the herte and there with he is contente. So our lorde Jhesu whan he had raunsomed vs out of helle he delyuereth nor more but a meke and a contrye herte of vs. Therfore as the fauconer or he wyll gyue the herte to his fawcon fyrst he wyll kytte it. and thenne take out the blood and washe it. So muste thou gyue thy herte to oure lorde. Fyrste kytte it with the knyfe of contrycyon. ¶ And thenne take out the blood of synne by confessyon and after wasshe with satisfaccyon/ and so with the knyfe of his passyon kytte your hertes and not your clothes hauynge in mynde that the blade of his knyfe was made of the spere hede and naples/ that his precyous body and herte were thrylled withalle/ The hafte was made of the holy tre of the crof.

te/and the vyzell was made of the crowne of thorne ꝑ was
aboute his hede where this kayde on his blessed body ꝑ soo
harde & cruelly was tourmented on ꝑ crosse that they lefte
noo hole Joynte with other/make also ꝑ sherte of thy hap
te of the whyte shyrte of our lorde Jhesu Cryst/ꝑ was pay
ted with reed blody woundes/soo many ꝑ from the toppe
of the heed vnto the sole of the foote there was no hole place
of hym lefte vnscourged. Then w the cordes ꝑ he was bounde
with to the pyller. Now bynde this kayde to the gyrdle of thy
herte. And I doubte not be thy herte neuer so harde/& thou
this kayde fully pynne in thy mynde is pasyon w thy harde
herte/it wyl begynne to breke. Thus mayst thou lerne too
lamente repreues for our lorde Jhesu whiche for ꝑ suffred the
se & many more. ¶ There ben.vi.thynges ꝑ sholde steere ꝑ
to greete sorowe for thy synnes. The fyrst is ꝑ sometyme of
the daye or nyght as I sayd before/bethynke the how thou
hast lyued/and whan thy synnes come to thy mynde/haue
an inwarde sorowe and remorse ꝑ thou hast so greuously
offended thy god/thy maker/and redemptoure. ¶ The se
conde ꝑ thou be ashamed of thy synne. and elles at the daye
of dome they shall be shewed to the/& to all the worlde opẽ
ly/vnto thy grete shame and confusyon. The thyrde that
thou haue grete abhomynacyon of the lyght of synnes/that
thou hast thus cõmyxed bothe in ꝑ syght of god and man.
Seneca sayth though I wyst ꝑ my sone sholde be vnknow-
en bothe to god & man/yet wolde I abhorre and lothe the
lyghte of my synne. The fourthe is that thou haue drede of
the daye of dome/and of ꝑ payncs of hell. Of this day spe-
keth sayne Peter/vnneth the ryghtwyse man ꝑ daye shall
be saued sayth he. where shall thenne the synnefull man a-
peretthe whiche breketh dayly the lesses and precepres of
our lorde. As often and as many tymes as I do beholde ꝑ

daye sayth sayne Jherome. I quake in all my herte/ & why
der I sete or drynke/or elles ony other thynges do/euer me
thynke ỳ the trompe of god lowneth in myn eeres/ & bydd-
deth me synnefull wrecche aryse & come to the dome. The
fyrst is ỳ thou haue sorowe for the losse of heuen/ & the gre-
te offence wone to thy maker. The fyrre ỳ thou haue a thre
folde hope. Fyrst of forgyuenes ỳ thy synnes ben alone for
hyuen the. Hope also of grace to w good werkes/ & in them
alwayes to encreasse. And therune hope of blysse/ wherwith
thou mayst afterwarde be rewarded for thy good werkes/
the prophete sayd before ỳ I sholde wasshe euery nyght my
bedde w teeres. By this it semeth ỳ contrycion after forgy
uenes sholde be contynuall. To knowe this it is harde/ yet
in thy wyll ỳ mayst haue contynual cõtrycyon/ euer in ful
purposeroo leue/ & soo lache thy lyfe/ & thus it is nedefull
For as a confessoure knewe suche one ỳ cometh so contry-
tually bepnge sory inwarde & outwarde/ he nedeth neuer
to gyue hym bus[illegible] penaunce. For though he had wone
grete & horryble syne he myght so venge & bewayle his syn
nes here/ ỳ after his dethe he sholde no payne suffre in pur
gatory/ yet this sorowe must be measurable w a truely hope
that thou falle not in to heupnes of dyspayre. It must also
be generals hole for all lyfes yet more sharper for one thꝰ
for an other after the gretenes is/ & it must be wone for the
offence done too god/ & not onely for drede of euerlastynge
payne. This maner of contrycyon breketh the snares & the
chaynes of the deuyll. And releaseth the bondes and oblyg-
acyons of euerlastynge payne & tourment/ & delyuereth
the frome the lernage and horryble company of deuylles/
and maketh the chylde of almyghty god/ and heyre of the
blysse of heuen/ the whiche before were the chyldren of the
deuyll/ and brennynge brondes of the perfounde pyt of hell.

Onely contrycyon also auayleth not/but there as confessyon and satisfaccõn may be hadde. For as we offende god in thre maner of wyse In herte/speche and dede/soo it nedeth that we do our satysfaccyon in thre maners and elles the synne is not forgyuen. Onely cõtrycion may auayle also whan thou arte very contryte/and purposest afterwarde to abstayne the from all maner of synne And knowlegest thy synne/as soone as thou mayst/and doost also due satisfaccyon after the dome of the chirche and this is the moost sure way. ¶ The seconde washynge is confessyon doon of thy mouthe. Ryght as the soule is now wasshen and made whyte with lowynge sorowe/and also wt saite treatynge teres of thyn eyen Soo by lawly confessyon of thy mouthe thou muste rubbe of thy soule spottes of synne/that are trusted in thy soule of this maner of washinge speketh the prophete Dauyd sayenge thus. Thou shalte sprynge me lorde with yssope/and I shall be clensed/thou shalte washe me/and I shall be made clene and as white as snowe ryght so lowely confessyon doone of thy mouthe/to thy curate purgeth and maketh more whyte thy soule than is ony snowe in this worlde. Se therfore what confessyon is. Confessyõ after doctours sayence is a lawfull declaracyon of synne to fore done. And a thynge wherby a prest goostly sore or sykenes is opened wt hope of forgyuenes. ¶ Thre maner of confessyons there ben One is in warde in thy soule for or thou madest it/it was knowen to god. The seconde to fore a Juge in hope of forgyuenes of god/and the thyrde to fore godes vycarye/where prest synne is prestly opened. ¶ Of these speketh scripture and sayd Tell out openly yt thou haue ony thynge to saye or shewe that thou mayst therby be Justyfyed. ¶ The grete flagellacyon payne and passyon of oure sauyour and redempcure is a grete remedy a-

ponit synne be it originall or actuall. ¶ The vertue wher
of is expelled in ꝑ sacrament of holy chirche whom which
there may no man be hole/therfore ꝑ confessyon is nedefull
prouyde scripture sayng thus. He that is proude & wyll
not obeye the precepte of ꝑ prest he shall be dede/we haue it
also of our lorde that at heuē ꝑ euery man & woman hauyng
yeres of discressyon is bounde by one parsone to make
confessyon onys a yere of all his synnes to his owne curate
That it is also nedefull reason proueth in this wise. And if
thou hadest trespased to thy neyghboure it were not righteus ꝑ
thou sholdest leese thyne owne paynes ere thy lust. ne he ꝑ
hath wronge neyther. but a meane that coude & myghte les
it resonably after the wronge were declared. ¶ The prest
is ordeyned to be a meane & lette thy paynes for ꝑ wronge
that ꝑ hast done to thy god by thy synne/it nedeth therfore ꝑ
thou shewe truly thy trespace vnto hym ꝑ he maye for the/
suche penaunce. whereby thou mayste be able to come to the
presence of thy lorde god. ¶ Also in euery dome that is reso
nable/there muste be a Juge and a persone that is gylty/o
ꝑ preue must other be by preues/or elles by wytnes ayenst
thy wyll or by wylfull knowlege ysch the dome of penaun
ce is fre and not ayenst thy wyll/by cause thou gost there
so wylfully/thenne shalle not the processe of this dome be
in prompte/ne in wpenelle but freely in thy propre confes
syon. ¶ And he muste be Juge that may both forgyue and
condempne. (And that is god) for he only releseth synnes
¶ And so eyll he take mankynde confessyon of herte fully
sed but after he requyred and asked confessyō vocall whi
che is made of man to man/and for as moche as he is not
bone wyth vs in lourme of mā/therfore he ordeyneth men
to be his procurers/that thou sholdest confesse the to/ To
whom he gaaf power to bynde and to vnbynde. And thus

ys contrapon nedefull by reason/prompte & holy scripture
Oure lorde gaue power only to preest to bynde & to vnbyn-
de whan he sayd (whoos synes ye forgyue they ben forgyue
and whose synnes ye wyth holde they/ ben with holde. per
as by power and vertue god loseth/for there is no power
but of god. Cryst sayth sayne Iustine was for vs crucified
by whiche man & none other synnes are for gyuē. ¶ Ther
fore oure lorde gaat openly ꝑ holy goostc to men/ gyuynge
vnderstondynge ꝑ synnes are not forgyuen thorugh merys
tes of mē but thorugh ꝑ goodnelle of ꝑ holy goost. for whē
he arose from deth he sayde to his dyscyples Take you the
holy goost/ & whose synnes ye forgyuen. (As who sayth) the
spyryte ꝑ is god forgyueth/ and not ye. And loo he ꝑ maye
forgyue by mā/ may forgyue whout man) The sacrament
of grace (sayth sayute Iustyne/ God forgyueth clēyne by e-
nyll men but grace alone. He gyueth but by hym selfe) per
ceyuyng on synne he wercheth booth by humelite & by the
holy goostc. And thus no mā dooth awaye sinne but cryste
alone. ¶ Sayne Ambrose & other doctoures sayth that the
worde of god forgyueth synnes. The preest is the Juge. &
yet of hymselfe he hath noo power/ but of hym alone that
deyed for our synnes. ¶ Sayne Jherome sayth that same
power that cryste gaat his apostles after his resurrecyon
the same hath all holy chyrche in bysshoppes and prestes.
But specyally to Peter. and to his successeurs That alle
sholde vnderstonde/ whoo soo patteth hym fro me vnyte
of the sayth/ maye neuer be losed from synne/ ne entre in
to the ryalle of heuen. ¶ The preest loseth none verely but
God tho that tourneth the penaunce theyme he myny streth
vyghtfully that of the vertue of god / what hadde it prou-
yted to Lazare that he wente oute of his combe/ but yf it
hadde be sayde / lose hym and lete hym go Cryst by voys

reysed hym fro̅e his sepulcre. ¶ And loo he wente for the that was bounde not by myghte of his fete by vertue of hȳ that reysed hȳ. This same is now goostly done in ꝑ herte of repentaūt man whan ꝑ herefte a man repētaūce for his synne thenne he begynneth ta lyue againe whan he confessethe hym thēne he is brought oute of his sepulcre. but yet he is not loosed. Wet therfore of whome & whan he loosed Cristē sayth tho ꝑ ye haue loosed here in erth/shall be loosed in heuen Here take hede how he sayd tho that is to say no man excepte/but who soo be repentaunt/& aske forgyuenesse by the chyrche/he shall haue forgyuenes yet though by the chirche synne may worthely be forgeuen the/ꝑ dede maye not ryse/but oute forde erye within forth. ¶ For that is done within vs but of hym ¶ The dysceples loosed hym lyuyge whome the mayster reysed to dethe. For & they sholde haue reysed hym dett they sholde haue shewed more strength and vertue. Thus hath holy chirche auctorite of her spowse to lose fro̅e al maner of synne Wayne asthyn sayethe ꝑ seuē ey tymes and seuen we ben charged to forgyue ꝑ is to say to euery man that is repentaunt/and asketh forgyuenes/ yet may not euery preest generaly doo this but in tyme of nede. or by auctorite of the pope/or of his bysshop for tyme as a man hath power to ete/and hathnot where of soo to is of prestes power/all they haue power yet it muste be gyue theym of theyre sourayues/whan where and how mo the they shall execute. There maye noo man cheese hym a confessour. but the pope aboue without auctorite of hym/ or ellys of theym that hathe power vnder hym. But neuertheles muste he be shryuen to his owne curate/yet in certeyne cases hyeue of his curate he maye. as whan the curate lacketh discressyon. ¶ A mocher whan thou chaungest thy hous thou shyde and arte a vagabonde. or in perylt of dethe. ¶ Or

whan thou entrest the see in soo grete peryll/thou mayst al
la by ȳ confesse the to a layȝ man/ȝ haue soꝛgyuenesse. and
ehey ȳ thus here the ȳt thou seape muste charge the ȳ thou
shewe the same to thyne owne curate. Also pylgrimes mar
chaunces ȝ other goers aboute/in dyuerse countrees in ȳ
same wyse ¶ Other causes there ben ȳ thy curate must len
de the coloꝛe ȳ byllhop wherto ȳ must nedes obeye. ȝ be so
ꝛe ȳ thou hast moꝛe offende than other haue). ¶ The to
kens of very confessyon are thyse. The fyꝛst is shame whan
thou shyuerest the (sayth saynt Iherom/were a shamed of al
the wayes ȳ thou hast gone in synne/Not toꝛ thy confessy
on/but toꝛ the fylth of synne ȳ thou shewest there. ¶ Foꝛ
not oonly our loꝛde seeth it/sayth he/but also all ȳ holy cõ
pany of heuen. ¶ Therfoꝛe be a shamed. foꝛ ȳ maketh the
the sooner to haue mercye of our loꝛde. Sayne Mary e maw
deleyne shamed not toꝛ to confesse all her synnes in audy=
ence presence of al that were at the feest of her confessyon ȝ
teeres therfoꝛe bꝛought her to blysse. ¶ The seconde is me
kenes in woꝛde/lahynge/ and chere. without ony stoꝛdy=
nes. as ȳ publycane that thoughte hymselfe vnwoꝛthy to
lyfte vp his eyen to heuen. ¶ And as Poule also obeyed
to the callynge of oure loꝛde/Soo sholdest thou to the byd=
dynge of thy goostely fader. ¶ And in noo wyse tary thy
shryfte toꝛ thyse perylles shewynge. ye that ben yet vnshꝛy
uen tak good hede to this lesson and see what peryll ye stan
de in ¶ The fyꝛst is toꝛ the vncertaynte of the lyfe. The ho
ly scripture sayth that noo man knoweth his ende. ne how
ne also in what maner he shall dey. ¶ And alle is toꝛ thou
sholdest in euery space and tyme/and in lyke wyse i euery
place be redy and pꝛeste toꝛ to receyue thy dethe. And also
another is toꝛ encreasynge and multeplyenge of thy dedly
synne/toꝛ what deedly synne some euer it be and yf that is

to hat anone done awaye by hym/he shadoweth an hedge to hym/as sayth saynt Augustyn. And so as thou encreasest thy synne. Right so thou encreasest thy payne. Another fayre dede of temporal vengeaunce. For ye fetter ye thou gaste to god by thy longe abydynge in synne. The nature is to ye after to corne ageyne to thy good hyde. Also in grete sekenes thy payne is sometyme so grete ye thou mayst not be verye repentaunt. It must also be hole/not some to one/and some to another. This is a grete speche of ypocrysye/& this dyeth moche people/& all for they wolde be holde holy/& better than they ben. Saynt Bernarde sayth/ye there is no swetelyer but it be in crouthe of thy mouth/profytable & clennes of thy herte yt thou be seke/& swete in all ye partyes of thy body/it is a token of hyde. And yt it be perpetuall it is a token of deethe. Right soo/& thou telle all thy synnes it is a token of saluacyon. As whan Leyll heled the man ye the gospell speketh of/he made hym not halfe hole/but all hole. And whan whan he forgyueth/he forgyueth all/or neuer a dele. Therfore holde out thyn herte to thy lorde god sayth ye prophete as water/not as wyle lesse ye sinnes abyde or as myll lesse ye wrecches appere/ne as wyne lest the sauour abyde ye holdest out thyn herte as oyle/& thyrwell ye of thy small syn nes/& lowest the grete & the lat behynde in the. Thou holdest out as myche/& by colowre of confessyon makest thy syches better. As out fyrste fader Adam wyte by ye woman Eue/& the woman by ye serpente/ye holdest out also as wyne & after the lenynge of thy synne & hopest ye sauoure wythin the chest of/as whan thou hopest the in lecherous wordes and vnhoneste/or hast done grete delyte for to se vanyte or nauseth the ye hoome home ageyne/and that is a synne that moost greuyth god. Therfore holde out thy herte as it were clene mayden no colowre ne no sauoure

abyde after wich alle the circumstaunces. As in what maner. what place/ whos cause/ what tyme/ what age/ what estate/ how moche. how longe. why & where and all suche ꝑ agree. Thy synne also it muste be naked not made by a metongyre/ ne letter but with thyne owne mouth. not in gaie termes. but in suche wyse. be it neuer so foule ꝑ thy confessoure maye knowe the meanynge. as doo it wyfully. As ꝑ theef ꝑ henge vpon the crosse. And not as Achor. It muste also be sayethfulle that ꝑ haue full hope of forgiuenes of thy synnes by ꝑ mercy of god or ꝑ good hens accusynge thyselfe and anone other. sayenge with Iosue & dauyd. I am he ꝑ synneth. I am he that dyde this wyse. Not excusynge the by cause. feyghynge. or frayler as some do. is also in good entente for no vayne glory but specyally for the offence done without ony kepynge. ¶ For diuerse causes is confessyon profytable. Fyrst for the perill of synne ꝑ thy confessoure there sheweth the. Also for the shame that ꝑ haste there in thy confessyon/ whiche is a greate releef of thy payne ¶ Another for it sheweth in thy conscyence a sykernes of forgyuenes By confessyon also God is glorifyed & ꝑ deuylle cõfounded. For who so vseth ofte to be cõfessyd in what tẽptacyon he be he shall not be ouercome with the deuill. Sayce Austyne sayth) ꝑ the ofter that thou arte confessyd of thy synnes/ in hope of forgyuenes/ the lyghtlyer sayth he. thou shalte haue grace and forgyuenes of thy sinnes. Onys a yere it is spedfull to make thy confessyon generalle/ And specyall in the poynte of deth. And the shame herof shall be there to the a greate parte of thy satysfaccyon) ¶ The thyrde parte of penaunce (as I sayde tofore is satysfaccion.

¶ This is grounded in the wordes of the prophete that where he sayde to Naaman. Go and wasshe the seuen tymes in Iordan/ and thou shalt be clensed of all that thou

haste delayed wyth spottys of synne though it be soked with bytter sorowe of thine herte & clerely rubbed w̄ confessyon/ yet muste it haue many dyuerse remlinges after with satisfaccyon. tyl it be soo clerely purged here or in purgatory þt it maye clerely appere after in the syghte of oure lorde þt thy contrycyon be grete here/ thy penaunce maye be the lesse there. And þt it be lytell thy payne muste nedes be the gretter And soo grete it maye be here þ it sufficeth to thy saluacyon.) ¶ Satysfaccyon after dyuerse werkoures is a puttynge awaye of the cause of synne not takynge hede of the pr subgeccyons. It is also an obligaciō done of gode werkes to god wyth mekenes & lownes of herte/ after the qualyte & quantyte of synne This satysfaccyō must be wo will fully w̄oute grutchynge. and it muste be plener & generall for euery synne resonably ¶ As preuy penaunce for preuy synne open penaūce for open synne ¶ Thre principal werkis there ben of satysfaccyon. Almes Prayer and fastyng. ¶ Thyse thre oure Lorde fulfylled in his passyon for redēpcion of oure sȳne. ¶ Therfore what almes is & how it shold be doone I shall telle you. Almes is a lowynge of thyne herte w̄ a wylfull compassyon/ to theym þ ben in nede and it is a dede of mercy by cōpassyon of thy neyghbours myschef. There ben thre maners of almes One is in the contrycyon of thyne herte for þ synne that þ offerest thiselfe to god Another by grupnge of bodely treasoure with thyne hond. The thyrde in pyte and compassyon hauinge of thy neyghbours mischeue.) ¶ Temporalle almes thou maiste somtyme gyue of goodis vntruly goten. (that is to say) whan thou knowelte not to whome thou shalt restore it/ and yet it muste be done by counseyle of thy goostely fader. ¶ And eyche not that thou getest by theftre. For somtyme it is chaunged and thenne he that delyuereth shall aske it agayne.

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